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Zion's Herald.

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The Outlook.

France and the Ivory Coast.
France aspires to control northwestern Africa. With a firm foothold in Algeria, she proposes to tap the fertile region about Liberia by a railroad across the desert. Having abandoned in 1871 her several settlements on the lower Ivory Coast, she now proposes to appropriate a section of the Liberian republic. Liberia, founded in 1822 by a colony of American freedmen, extends from Sierra Leone to Cape Palmas. In 1831 the Maryland colony occupied a contiguous tract of the Ivory Coast. In 1854 the colony became independent, and in 1860 was annexed to the Republic of Liberia, which, with this addition, extends 380 miles along the coast with a width of from eighty to one hundred miles. The republic is equal, in extent of territory, to three States like Massachusetts. France now claims the part of the Ivory Coast occupied by the Maryland colony, now one of the four counties of Liberia, and offers to pay the republic \$5,000 for a clear title. The treaty of cession, brought by the French agent, was refused by the Liberian senate, and, in default of that title, the French seem disposed to occupy by force. The little black republic is, of course, unable to resist the great white one, and, as the next best thing, makes a vociferous and piteous appeal to the civilized nations of the world. To the citizens of France her outcry is pathetic. "Monarchical France was first to acknowledge her independence, and now republican France is first to depose her of valuable territory held for more than forty years. The appeal closes with an earnest entreaty for aid from the United States, not forgetting to invoke the sympathy of the colored race over the world for this 'only civilized and Christian Negro government in Africa.'"

By Rail to Hudson's Bay.
Canada has an immense territory, but the habitable portion is a narrow strip, a mere trans-continental shoe-string, extending from sea to sea between our line and arctic winter. To push settlement much farther north is impracticable. The winters are long and severe, the summers correspondingly short, making agriculture unremunerative. Meanwhile, the great interior grain regions about Winnipeg are at a disadvantage from the very length of the shoe-string. The transportation on the British Pacific for so long a distance is expensive. To secure a shorter and cheaper route has been a study, and practical business men have settled on that by way of Hudson's Bay. This project involves the building of a railroad from the head of Lake Winnipeg to Fort Churchill on the west side of Hudson's Bay, a distance of seven hundred miles. This distance could be shortened by making the northern terminus at Port Nelson, at the mouth of the Nelson River. The road to that point would be but 650 miles long; and by taking advantage of the navigable part of the river and lake connections, the railroad could be reduced to 550 miles. But the Fort Churchill route is preferred because it affords better terminal facilities, especially a good harbor, and passes through more of the grain belt. The advantage of this route to Europe is that it is largely waterway and shorter. For instance, Montreal is 1,400 miles from Winnipeg, and Montreal is no nearer Liverpool than Fort Churchill. Hence there is a saving of 700 miles in distance. To secure this advantage, a corporation has been organized, and the president, Mr. Sutherland, has just completed the negotiation of loans in Europe to complete the road. The work begins immediately, and will be pushed to an early completion. If the high hopes of the projectors are realized, Winnipeg and all the interior northwest, including our own North Dakota, will receive an important boom from the opening of the new grain route to Europe.

The Annexation Unconstitutional.
In the June Forum Judge Cooley of Michigan utters the last word on the Hawaii problem. Others had claimed that the annexation would be inexpedient, unwise and possibly dangerous; the learned Judge rises at once to higher ground and pronounces annexation unconstitutional. For his extraordinary position he furnishes three main considerations. They are, in brief, as follows: 1. Hawaii is a sovereign and independent State, and the annexation is to be by mutual consent and not by purchase, as in the cases of Florida, Louisiana, and Alaska. The New York Sun reminds the distinguished Judge that Texas furnishes an exact parallel, as in that instance the annexation was by the mutual consent of the two independent and contracting powers. The same conditions attend the Hawaii problem. If joined at all, it is to be by mutual attraction. 2. Constitutional annexation would require the consent of the native people of Hawaii. Such consent is given by their government. What a people does by its rulers, it does itself. Nations can only deal with *de facto* governments. In such transactions whoever holds the reins is the people. The revolutionary government in Hawaii is the one party with which the authorities at Washington have any concern. Their doing must be recognized as those of the people. In securing the annexation of Texas, we

dealt with a revolt, for the reason that the revolt at the time controlled the Texan territory. So here, the Provisional Government controls the Sandwich Islands. The President of the United States has nothing to do with the native people behind them. For all practical purposes, they are the native people. 3. Hawaii is non-contiguous territory. The Constitution will not cover lands beyond the seas or far out in the sea. Florida, Louisiana, and Texas were contiguous, and the country required these adjoining lands. Very true; but Alaska was disjoined by a thousand miles of British possessions, and was of no importance in placing out our scanty domain. In a word, however forcible the Judge's reasons may be with those learned in the law, they have little force with the plain and unopinionated people. And then the government has driven a coach and four through them several times in securing its annexations, and will be likely in the future to do the same. If the nation wants Hawaii, it will move right up under the Judge's little scare-crow without the least fear about the Constitution.

Excavations at Argos.
Argos, though the oldest of Hellenic cities, antedating Athens, Sparta, and even Troy itself, is attracting anew the attention of the world by its long-buried treasures, now brought to light by our American explorers. Argolis, the little State which grew up around the city, extending along the east side of the Peloponnesus, between Corinth and Sparta, was rimmed by ranges of hills, with a beautiful valley ten or twelve miles long and four or five miles wide enclosed in the circle. On this miniature plain were founded in prehistoric time three of the most famous cities of the world. Two of them were for defense, and the third for the purposes of religion. Mycenae, built on the northern edge of the plain, just at the base of the hills, guarded the passes from Corinth to Argolis; while Tiryns, located by the sea and reared on a rock, was designed for a defense against pirates. The architecture of both was Cyclopean; the huge and unheaven stones of the foundations are as perfect as when laid a thousand years before the building of Rome. In 1876 Schliemann, the German archaeologist, made excavations and important discoveries at Mycenae, and in 1884-'85 at Tiryns. Meantime, Argos remained untouched, though it had been the most famous of the three cities. This city was the centre of successive civilizations. Inachus and his descendants, who reigned for several generations, were succeeded by Danaus, the Egyptian; and he in turn by the Pelops. After the Dorian invasion, Argos became the head of the confederacy in the peninsula. As a sacred city Argos long maintained its preeminence after Sparta and Athens became predominant in Greece. Toward this old seat of civilization and religion the American School of Classical Studies at Athens, under the direction of Dr. Waldstein, has turned its attention. Last year they began explorations about the second temple, erected 420 B. C. With fresh funds, contributed by the School of Archaeology, they began again last spring, and have secured good results. We give a brief summary: (1) They excavated on the south side of the temple to the bed-rock. (2) In excavating on the western side of the second temple, they came upon a new building of exquisite masonry, with most of the walls standing and large parts of the entablature. Upon the cornices, triglyphs, metopes and other parts of the Doric order, were found traces of color, enabling them to settle the long-disputed point of Greek polychrome architecture. (3) They made collections of single works of art of various ages. (4) They collected engraved stones, ivory, and brass articles of much interest. (5) Finally, they found marble heads and portions of the sculptures, which must be assigned to the department of Polygnotan art. The explorations are but just begun, and the public may anticipate further revelations in a place where Pausanias saw many temples, and where are still remains of the Cyclopean art.

Ministerial Crisis in Greece.
Though the people of Greece fought bravely for independence, they could not have secured the great boon without aid from the Great Powers; and to this hour an independent Greek government is possible only under the protectorate of France, England and Russia. As a result of this foreign support, the public questions have from the first been largely concerned with foreign relations. Those relations have been vital to the very existence of the nation. But the time came when internal affairs demanded attention. The finances required reorganization. For this work, Mr. Tricoupius, an accomplished statesman, who came into power about a year ago, was admirably adapted. He found the national debt, due mostly to the Great Powers, about 750,000,000 francs. Of this amount, 104,000,000 belong to the forced currency, and to this the new minister gave his first attention. He recommended a loan of 100,000,000 francs in London and Paris, and for this purpose Mr. Theotokos was despatched to London, where he found facilities for securing the loan. The very success of the loan raised an outcry at home that Tricoupius was selling his country to the foreigner. The opposition scared the king; and the great minister, to relieve the situation, resigned his place. To fill the vacancy, the king has asked Mr. Soteropoulos to submit a program. The new minister has no party, and lacks the commanding talents to deal with the situation found in Tricoupius. The Gladstone of Greece, who realizes the needs of the country and is fertile in resources to meet them. If the present minister shall fail to solve the financial problem, it is hoped that Tricoupius will find his way back to power. Greece needs the hand of a statesman to mold its internal affairs and to develop its natural resources.

The Launch of the "Massachusetts."
The inventions of the past thirty years have rendered the old navies of the world totally worthless. The great nations of Europe at once began the creation of better ones. The United States government was slow in commencing the work. Our new Navy, as yet incomplete, is the work of the

past ten years. With the "Dolphin," "Atlanta," "Boston," and "Chicago," ten years ago, we made a modest and careful beginning, and from that day the work has gone forward under the various administrations until we are beginning to turn out ships which would do honor to any nation. The "New York" of the other day is a noble specimen; and on Saturday the "Massachusetts," the second great battleship of our Navy, was launched from the Cramps' shipyard at Philadelphia. Like her companion, the "Indiana," now nearing completion, the "Massachusetts" is, in its plan, a compromise between the "Monitor" and the modern French and English battleships. Completely armored and facile in movement, she will prove a most formidable antagonist in a sea fight. Her guns are so arranged as to scatter or concentrate their fire at pleasure. Her speed will range between 16 and 17 knots. While not the largest ships afloat, the "Massachusetts" and "Indiana" meet all the requirements of naval warfare, and will prove adequate coast defenses. The new Navy under Cleveland's first administration was worked on English plans; the plans and workmanship are now American. No ship-builders in the world are superior to the Cramps of Philadelphia. These last ships put American brain and workmanship to the very front.

Collapse of Ford's Theatre.
The sensation of the week has been the catastrophe at Ford's old Theatre where Lincoln was assassinated May 11, 1865, resulting in the death of twenty-two, and the injury of about fifty government clerks. Some years ago the building was purchased by the government, and during Cleveland's first term was occupied by the pension and record department of the War Office. About four hundred clerks were employed in it. The building was known to be in bad condition, and repairs were in progress. The excavator, probably allowed the walls to settle and spread apart at the top, when the third floor fell, carrying those below into the basement. Nobody seems to be able to locate the blame; but surely the inspector of buildings in the War Department ought to be accounted blameless. If he did not know, he ought to have known that the old shell was not safe, especially when reminded of its insecurity.

THE THEOLOGICAL DRIFT IN THE OLD WORLD.

THE chief event of the last month in the theological world of these parts has been the publication of a volume of essays by a number of Congregationalists, chiefly scholarly ministers of the younger generation. The names of Professors Adeney and Bennett, and of Messrs. R. F. Horton, Arnold Thomas, P. T. Forsyth and F. H. Stead speak for themselves. The book is entitled,

"Faith and Criticism," though it deals with many topics besides that of the relation between Christian faith and current Biblical criticism. It is indeed put forth, as the Preface says, in order to "help those very numerous seekers after truth whose minds have been disturbed by the work of criticism in Biblical and theological questions." But, while the first two essays deal with the Old and the New Testament respectively, others are concerned with such general topics as: "Revelation and the Person of Christ," "The Atonement," "Prayer in Theory and Practice," "The Kingdom and the Church," and "Christian Missions." Very wisely the book has not been made too technical, nor does it address itself chiefly to scholars, but the general tone of its utterances is intended to be "progressive" in the best sense of the word, yet reassuring to all who are afraid that progress in certain directions is necessarily menacing to Christian faith.

The book is, therefore, distinctly a sign of the times. The Congregationalists are by no means the only Christian community in which some alarm and tremor are now being felt. But they have had the credit, since Mr. Spurgeon's notorious utterances, of being more in sympathy with "down-grade" teaching than other evangelical Nonconformists. Very unjustly, as it seems to me; but the ecclesiastical constitution of Baptists and Congregationalists permits greater freedom of utterance to individuals, and emphasizes whatever differences of opinion may exist among recognized religious teachers. The publication of this volume of essays should be distinctly reassuring, especially as regards the opinion of the scholarly ministers of influence who may be presumed to range about the age of five and thirty to five and forty, and who will presumably be among the leaders of Congregationalism during the next decade. Especially encouraging is the tone of the essays in dealing with what Methodists call "experience." Two, at least, out of the nine refer directly to this subject, and most of them do so indirectly. No uncertain note is struck on the cardinal subject of the Atonement of our Lord Jesus Christ. This subject is treated by Mr. Horton, and though I must confess myself disappointed with the essay as a contribution to constructive theology, the writer allows no doubt to be entertained concerning his own close following of the Scripture teaching that "Christ died for our sins according to the Scriptures." Mr. Eric A. Lawrence writes a very thoughtful and interesting paper entirely on the experimental side of religion, entitled, "Christ and the Christian." It is an excellent sign of the vitality of practical godliness in a church when in the forefront of the line of defense is placed a bulwark constructed virtually upon the text, "Come hither and hearken, all ye that fear the Lord, and I will declare what He hath done for my soul." A Methodist especially will rejoice that a Congregationalist should

adopt substantially what he has been accustomed to think was his own characteristic part in the manifold work of Christ's church on earth.

It would not be difficult to criticize the volume, but that would be an ungrateful task. One might suggest that some leading topics of present-day interest might have been dealt with, even if "Christian Missions" and "Church and State" had been left undiscussed for a while. It will certainly appear to many that Prof. Bennett, in his treatment of Old Testament criticism, has shown himself singularly undiscriminating, treating "criticism" as if it could only mean the views of one particular school in Germany who happen at the present moment to be dominant. We agree heartily with Mr. Bennett that there would be no cause for alarm did certain views which he indicates prevail more widely in this country than they do; and we think his essay and that of Prof. Adeney well adapted to reassure the timid and prepare the way for more complete and adequate knowledge of the "documents" of the Old and New Testaments. But Prof. Adeney's history of New Testament criticism might have taught his brother professor the need of caution in dealing with theories concerning the Old; and the exhibition of more discrimination in describing the work of "criticism" as a whole would have strengthened confidence in the judgment of the writer, as regards its significance in relation to faith.

Mr. Forsyth's paper on "Revelation and the Person of Christ" is most interesting—and provoking. It is founded upon a little treatise on "Revelation," written by Prof. Herrmann, of Marburg, and those who can follow Mr. Forsyth's exposition will find much that is stimulating in the thoughts it contains. The thesis may be expressed in a sentence or two: "Real revelation is always Christ revealed in us and revealed as Redeemer. . . . Revelation does not tell us what to do or believe. It gives us in Christ the power, life and certainty of reconciliation. . . . Revelation is not a thing of truths at all." But these few sentences will reveal the weakness of what is in many respects a striking and even brilliant paper. It is one-sided, or epigrammatic, which is only another way of saying the same thing. The undeniable and for the present generation exceedingly valuable truths which Mr. Forsyth has turned into English coin from Herrmann's insights, are presented crudely, abruptly and partially. A calm, clear, full-orbed vision and a sober, weighty utterance are necessary to any one who would effectively teach the truths hinted at in this most suggestive essay.

But the book gives us so much to be thankful for, that criticism is not a pleasant task, as, indeed, it is not the business of the present writer at all, who should be rather engaged in sketching the "theological drift." It is impossible to help comparing this Congregationalist manifesto with the corresponding volume, "Lux Mundi." The greater ability and significance of the Anglican publication are probably undeniable, but the utterances of the Nonconformist thinkers are in themselves very significant and deserve careful pondering. The essays do not indicate doctrinal unsoundness or spiritual laxity. They are marked by a devout, earnest, and essentially Christian spirit. The allegiance to the Master is unmistakable. None the less, the book does indicate some shifting of old landmarks, some change in the methods of Christian apologetics, easier to perceive than to define. I should be disposed to say that the change is that from a mechanical reliance upon a Book and certain definitely assignable credentials to a more spiritual dependence upon the Christian religion as self-attesting, self-justifying, when its true character is once exhibited. It will seem to some as if old moorings were being rashly left. But the writers of these essays are not drifting. They have sure anchorage. Whether they have fully sounded the part of the harbor where their vessel lies and fully understand all that they are doing, is not quite so certain. Necessarily, there is much that is tentative about essays such as these. But let any one who wishes to judge of this volume as a sign of "theological drift" read the "Aids to Faith," a similar volume published thirty years ago in reply to "Essays and Reviews," side by side with "Faith and Criticism." He will find much to ponder and set him thinking. The glacier moves slowly, but it moves. And the everlasting hills look down upon it, as they did long centuries ago, illumined by the same morning and evening sunlight and crowned with the same eternal snows.

I have only space left to refer to one other significant publication of the last month and that is the

"Companion to the Bible," put forth by the University of Cambridge. Readers of ZION'S HERALD are probably familiar with the "Helps to the Study of the Bible," issued by the University of Oxford, and the similar "Aids" published by Eyre & Spottiswoode, the Queen's Printers, both issued as "Teachers' Bibles" and enjoying a wide circulation which must, one would think, have already run into millions. The University of Cambridge has been somewhat slow in entering the field, but it may not improbably distance its two formidable competitors. In some respects these three excellent publications rank entirely side by side, as alike containing a wonderful compendium of information on Biblical subjects, packed into the smallest possible compass. But the Cambridge scholars have dealt much more wisely and bravely with controversial questions than their predecessors. There is no unnecessary raising of "doubtful questions" or parade of theological novelties, but they frankly state certain facts which it is desirable all Biblical students should know, and do not conceal what is the general tendency of opinion on some topics where "facts" are hardly attainable. Prof. Ryle, Bishop Perowne, and Dr.

A. B. Davidson are not men to be feared as theological firebrands; but their statements on such topics as the Canon of the Old Testament, the composition of the Hexateuch, and the dates of Job and Daniel, are frank as well as cautious, and it is a good sign to see that in such a publication caution has not led to its kindred cowardice. The well-known Wesleyan Methodist scholar, Dr. Moulton, has contributed to this excellent hand-book the section on "The English Bible."

Handsworth College, Birmingham, England.

IN HOLY LANDS.

REV. C. L. GOODALE.

DAMASCUS.
PEARL of the East indeed! Strung upon Abana for a silver thread, minaret and dome iridescent in the glowing sun—the fairest gem upon the breast of Syria! It is an old city, perhaps the oldest in the world. The Bible in its first book speaks of it as a well-known city from which Abraham's servant Eliezer came. Josephus says that Abraham himself was once a prince here, and Ur, grandson of Noah, is credited with laying its foundations. It is even said that it covers the site of the Garden of Eden; but every Methodist has read "Paradise Found," by Dr. Warren, and therefore knows better. It is more than thrice the size of Jerusalem, and the most important city in Syria. It has seen great men and witnessed great deeds. David once conquered it; Elijah and Elisha knew it well. Here the Assyrians fought and won, and once the harem and treasures of Darius were locked inside its gates. In later years Herod and Pompey sat here in state and received the homage of many provinces. The names of Mohammed and Saladin are inseparably connected with Damascus. From here the great procession goes yearly to Mecca, and through these gates more wealth has passed than through the gates of any other Eastern city.

These thoughts crossed my mind as I stood on Kubbet-en-Nasr and looked upon the beautiful ancient city. But a greater event than any I have named crowded all others from my thought, and a presence grander than king or kalf stood near. The sun was bending toward the top of distant Hermon, but still shone warm upon the plain. My heart beat fast as I whispered to myself: It was here one day, upon this very plain, that the Sun behind the sun stepped out. Here for the only time since its fires were kindled the sun was fairly outshone, and that at noon! In at one of these gates went a Sun-streak man, into the Straight street. Blessed place for any man to enter! Blind he was, and leaning heavily in his weakness, but he found his second sight and came out strong enough to fight a good fight, to put to flight unnumbered armies, and to give sight to the blind. Is the same Sun shining in America? It may be some Paul has felt His power and is even now looking for an Ananias. Let Ananias seek him!

It was getting dark when we threw ourselves from the saddle at Hotel Dimitry and received a warm American greeting from friends who had preceded us by carriage from Beyrout. After a night of such slumber as ten hours in the saddle ought to bring, we started with our guide for the sights of Damascus.

First of all is the Great Mosque.

Near the entrance we noticed a man scantily clad repeating a sentence in a loud, monotonous tone. We were told by the guide that he asked any man who would return thanks for his plenty to give him \$4 to take him to his home, and said he should not cease his cry until it came. We noticed him for two days at the same place, but the third day he had gone; whether he had gained his point or become exhausted, we did not learn.

On entering the Mosque large slippers are brought and tied about your feet. This is much easier than removing your shoes, and meets every requirement for entering the holy place. The building is large—429 by 125 ft.—and doubtless had its beginning in a heathen temple. Possibly it was the house of Rimmon where Naaman went with the king. The floor is covered with rugs, some of which are very fine, but, alas! they are all sewed together lest some pious Moslem should pick up his rug when his prayer is ended, fold it under his ample robe, and forget to drop it as he goes out! Six hundred golden lamps once hung here, but these were replaced long ago by very ordinary lamps. There is, however, one magnificent chandelier in front of the central shrine. Extracts from the Koran are written on a broad band running around the church. On one side copies of the Koran have been placed by men of means for the use of any who may desire to read them, with the request that those who read will pray for the donors. A gilded dome surmounts a beautiful shrine some twelve feet square, said to contain the head of John the Baptist.

We were objects of great interest to the loungers about the Mosque, a large number of whom followed us from place to place until the heavy hand of the custodian drove them away. They offered no violence, but, when we had passed, our dragoman heard them muttering curses upon the Christians. It is worth while to climb to the top of one of the minarets of the Mosque. The guide will point out to you the Bride's Minaret, and also the one where Moslems say Jesus is to stand to judge the world. If you are interested to go through the silversmith's shops and climb to the roof, and if you like to make a jump over an intervening alley, you may see the arch which has borne for a thousand years the prophecy, never so sure as now: "Thy kingdom, O Christ, is an everlasting king-

dom, and Thy dominion endureth throughout all generations."

From the Mosque we went to the Street Called Straight, which is what its name implies. The street has been changed since Paul's time, and much of it is now an arcade, but they show the site of Judas' house where Ananias found Paul. Once the street was wide, and had three entrances, two of which are now closed. The visiting of holy places in Damascus is not very satisfactory. You can see the so-called house of Ananias, and of Naaman, now very appropriately the site of a leper hospital. They also show you where Paul was let down from the wall in a basket; but as the wall has not been standing more than a few hundred years, you cannot feel as you otherwise would. Not far away is the tomb of St. George, who, tradition says, held the rope for Paul to escape, at the cost of his own life. For the scene of Paul's conversion the dragomans will take you to the old Roman road; but the Christian workers in Damascus are united in locating it by the Christian cemetery quite near the city wall. This harmonizes well with the record: "But they led him by the hand and brought him into Damascus." By this sacred spot, in one huge vault, are deposited the remains of five thousand Christians murdered in cold blood, July 9-11, 1860, by the Moslems, as a direct result of the Druse and Maronite uprising. Thousands who escaped the sword perished of famine. Women and children suffered untold outrages; houses were burned, and property destroyed or confiscated. It is an alarming fact that the hatred of the Moslems is as bitter as ever. They number 150,000, and the 20,000 Christians could expect nothing but extermination if another uprising should occur. An illustration of the feeling of the authorities can be seen in the following fact: A few years ago the government asked for a heavy loan, offering 18 per cent. interest. Since the Moslem does not loan money at interest, only Jews and Christians responded. When the government had secured from them all it could, it proclaimed itself bankrupt. It paid nothing, and there was no redress.

You will wish to see the makers of the Damascus Blade,

but they are gone. Tamerlane took them away to Samarkand five hundred years ago, and their descendants never returned. Perhaps they made the wonderful swords exposed for sale, and perhaps not. The sights of Damascus are so many I must content myself with naming a few, and turn you for further information to that delightful book, "In the Levant."

You must see the Horse Market, and the old tree near it, still used as a gallows. Go to the place of second-hand clothing, the best patronized of all the bazaars, where the auctioneer runs about shouting his last bid, and which is appropriately named the "louse market." Visit the tomb of the brave old Saladin. See the plane-tree, planted, they say, in Mohammed's day, with its hollow trunk forty feet in circumference, now used as a room. Ask for the private houses which the guides know well, and which will surpass all your dreams of Oriental splendor. A chaperone will come for the ladies and show them the harem. Damascus is the home of the Turkish bath—be sure to visit it. Go out to the "Gates of God," where the dervishes dance and howl, and through which the Haj goes yearly to Mecca. A few years ago 10,000 went in this procession and were gone four months; this year it numbered barely 2,000. Is it a token that the power of the False Prophet is waning? Damascus has shown us enough, and tomorrow we will begin our journey toward humbler places made sacred forever by the tread of the sandaled Foot which has set the step for the ages, and, though pierced, has mounted to the high places of the world's hope. Bethsaida, Palestine.

WORLD-WIDE AGITATION AND PROGRESS.

THOSE who carry on spiritual warfare against the forces of evil and face the problems of society, do so, and must do so, in the spirit of courage and hopefulness. Otherwise they are defeated before the conflict is joined and the task is assumed. It is remarkable that those who see humanity at its worst, and who descend to the lowest depths of city slums, maintain their cheerfulness and are optimistic concerning those for whom they labor. Such is the fact, and it deserves special mention.

English Temperance Work.

Mrs. Laura Ormiston-Chant, of England, the most sought-after Englishwoman, perhaps, who has ever visited America, addressed the Unitarian Temperance Society last week upon the temperance work of London. The present bill before the House of Commons, she said, is such that any area or town throughout England shall, by a two-thirds vote of its inhabitants, determine whether or not they shall have a public house in their town. The licensing of public houses and saloons has hitherto been in the hands of the magistrates. Only lately they seem to have stepped into common sense, and that through the interference of the temperance societies. Still, the temperance work in England is bearing good fruit. When the popular temperance bill is passed, there is another bill ready for Parliament, which requires the magistrates within a given time to reduce the number of public houses to one in one thousand population.

Deeds and Needs in the West.

The annual meeting of the Moral Reform Association of Massachusetts has been held in Boston. Rev. Dr. Van Ness, the new Unitarian pastor in Boston, told of the rapid moral growth of the Western cities, contrasting their present condition with the state of affairs fifteen years ago. He said most of the reforms accomplished had resulted from the indefatigable efforts of the women who had labored unceasingly for moral reforms. "What the Pacific coast

(Continued on Page 8.)

Others round Him and rejoiced, while
praying, watching church rejoiced with
over them. I accepted counsel and followed
the same as I could. Still my days of moun-
ting were not ended. I wondered and
afraid. Then I renewed my diligence
waited still upon the Lord. So days
added to day, and still no voice said,

the To be sure, he believes in love, but he
wed "The church should slough its trinitarian
arn- its credal and aberrant characteristics
was grasp the opportunity that for the last
and is offered it. Christianity has been the
was of reason, of science, and of progress."
Let is a wholesale charge and indictment
is absolutely unprovable. If he had said

ys: New York.)—The *American Antiquary* for May is a splendid number, with papers on "Man and Language," "Blackfoot Myth—The Peiades," "Pre-Columbian Copper Mining in America," "Indian Effigies of Wisconsin," etc. (Goodrich III.)—Rev. G. C. Lorimer, D. D., Rev. L. Watkinson, Rev. Prof. John

at Metabolism of the royal and the pro-
who built firm and enduring the
foundations of Methodism. Such repre-
satives are chains, "indissolubly join-
binding us to the past with its history
inspirations. Some of the mile-posts of
the life-course of this fleet runner for
prize of the high calling of God in Christ
Jesus," are these: Born at Peru in Mass-
shire County, Mass., Dec. 11, 1804, he was

ASPARAGUS - Native, \$3 @ box.
GREEN PAs - \$1@150 @ half barrel.

REMARKS. -- The market is well supplied Southern and native green vegetables, which considerably as to quality. New Southern pots are more plentiful in the market. The prevailing warm weather makes a good trade for length and prices are steady at \$1@50 @ box for chofancy.

Written examinations, June 8, 9.
Oral examinations, June 12, 1.30 P. M. to 3.45
June 13, 8.15 A. M. to 12.15 P. M.
Fall Term will open Aug. 30, 1893.
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Zion's Herald.

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IS IT PERFECT LOVE?

We had somehow got the idea that perfect love implied much carefulness in the matter of judging other people; that it especially forbade imputing to them evil motives without necessity; that it enjoined doing unto others as we wished, and had a right to expect others to do unto us. Indeed, we supposed that any sort of genuine Christian love, that is, such love as Christ had, required this kind of conduct and produced it. But we have been led to wonder lately if we were not greatly mistaken. We find many who pose as leaders in the so-called "holiness" movement, and who make the highest possible professions of Christian attainment, printing the most violent and uncharitable language in regard to those who have ventured to differ from them respecting the proper use of certain theological terms. To quote a few sentences out of many, they say that the attempt to modify that meaning of these terms current in certain narrow circles, which is, in the thought of the attempters, but an endeavor to restore the words to their primitive Scriptural meaning, "is a part of the scheme to drive spiritual religion out of the world," and that it is made simply because "unsanctified human nature is never charmed by the real beauty of holiness." They frequently accuse these reformers of "dishonesty," of being "untrue to their vows as Methodist preachers," they call them "flippant opposers," "captious critics," "wilfully obstinate," "enemies of holiness," and bespatter them with many other such like phrases and epithets of contumely calculated to injure their reputation and prejudice the public mind against them.

Is this the perfect gentleness and meekness of our Lord? The strong words of Jesus against the Pharisees are often quoted as though they justified this style of harsh and rasping controversy. But it was against arrogant hypocrites, against thoroughly wicked men, who devoured widows' houses and were full of all uncleanness, hatred and malice, that the Saviour launched His lightning; while those who claim to be His closest modern representatives can find no words sufficiently bitter with which to stigmatize brother ministers of blameless lives, passionately devoted to the truth and the church and the Lord, but conscientiously believing that the truth will be promoted by some changes in the nomenclature of this most precious theme of purity of heart and life. Why not cease imputing evil motives, and frankly admit that there are two sides to these questions of terminology which equally good men may take? It seems to us that this would be the wiser way, and would leave a better impression concerning the amount of love possessed by the disputant.

HETEROGENEOUS NATIONS.

For nations, as for the individual man, it is not good to abide alone. They have need of each other. In the moral, as in the material world, combination is one of the laws of progress. The mingling of the various national elements to form new centres is evidently the order of Providence. Hence, in all ages, we find great popular currents sweeping across the bosom of society, now toward the west, then turning back again to the east. This is no new thing. As soon as man was created he began his travels over the globe, and the movement has continued to our day. In earlier ages men migrated in armed masses, while now, by reason of greater facilities of travel and greater personal security, they migrate separately or by families. Still they migrate all the same, and, as we are bound to believe, for the good of all the parties in interest.

To be sure, this position has been disputed. We are gravely told that "the greatest nations, the nations

which have achieved most from a moral standpoint, which have left the most enduring remains in religion, in literature, and in art, have been homogeneous nations." The Jews and the Greeks are quoted in substantiation. The Jews are an exception among the nations by providential order; and even they were not an unmixed people. The proselyte formed an important element in the make-up of the nation, and some of those alien strains gave the greatest names to the history. David, the royal Psalmist, the valiant standard-bearer, the illustrious patriot, derived some of his grand qualities from Rahab the harlot. Again, the Greeks were not, in the strict sense, a homogeneous people. There were many tribes, remotely connected, and brought together by a common faith and common political traditions.

As we take a wider view, we find the great nations who lead the world today are composite. Each one of them has gathered up the best elements from all the others. The Swedes are the most homogeneous of the Germanic peoples; and while they remain undistinguished at home, they grow in their migrations. Of the Germanic nations England is at once the most heterogeneous and the most distinguished. In her composition are found all bloods, and all the bloods have attained distinction in the national annals. How many of her great names are foreign names! Alliances, instead of depressing and impoverishing, has enriched the nation, both morally and materially. Each foreign contribution has added something to the common well-being.

America, an humble slip from the great European stock, has reason to be proud of her foreign importations. They make her whole stock-in-trade. The native Americans did not know what to do with America; and, for that reason, the immigrants, early and late, have relegated them to a back seat, while they mount the bow and drive the team. So far from being afraid of the foreigner, we should be hospitable to him and give him a chance. Heterogeneity, so far from working damage to the republic, as many seem to fear, forms an important element of national greatness. Our vigor, courage, enterprise, are due not alone to the character of the early migration; new inspiration has come from the fresh blood constantly flowing into the national life. The very heterogeneity of the nation has tended to give it strength. No one of the original types found in the Thirteen Colonies equals the present national type. The New Englander was an interesting character in his original habitat; he is still more interesting as he mixes with different men in the West. The New Englander in the West is broadened, built higher, and, at the same time, compacted by added strength. The earlier American was provincial; the later is national and even cosmopolitan. The world is his heritage. And with the broad outlook there are the corresponding courage and enterprise. The money lord of today is the fourteen-story man of our great cities. America is too narrow to afford him safe standing room; he already casts furtive glances over Mexico, the isles of the Gulf, and the southern half of the American continent. He wears long-sighted spectacles, such as were never sold in Boston.

CONCERNING "INBRED SIN."

Some Inquiries Answered.

Rev. E. C. Bass, D. D., sends the following questions, to which brief editorial response is given:—

1. What is the difference between "inbred sin" and "wrong tendencies inherent?"

The two phrases are often used to express the same idea; but they ought not to be so used. The tendency in the soul of an infant is not sinful in the sense of incurring guilt. The infant is not under condemnation by reason of any inherited tendency. He simply has the capacity to sin—that is, he has the capacity of an intelligent and free agent, capable of going in the right or in the wrong direction as he comes to understand; but until he reaches that point he incurs no guilt. The phrase expresses the involuntary condition of the infant. On the other hand, inbred sin ought to express more than that. We invariably associate the word "sin" with guilt. We think of wrong purposely done. To apply the term to a condition which has no guilt, is to use it metaphorically. This sense of the word is obsolescent, and ought to be obsolete. It came into use when the moral ideas of men were mixed, when the four grapes eaten by the fathers set the children's teeth on edge. That day has gone. But this early use of the word to express a condition or disposition rather than an act of will, has disarranged all the theologians.

2. Whence and how come these "wrong tendencies?" By what law do "children of sanctified parents" have such "tendencies?"

The capacity to go wrong inheres in the very nature of a free agent. The angels sinned; Adam and Eve went wrong. No one of them had the awful inheritance of "inbred sin," of which some people make so much; they possessed the nature of free agents, one feature of which is the possibility of wrong-doing. This possibility, or capacity, has no moral character; it incurs no guilt until the will acts, and acts with the knowledge of right and wrong and the sense of obligation to follow the one and avoid the other. Notwithstanding they had the ability they chose to move in a direction they knew to be wrong. Our first parents were endowed with the awful capacity to err from the path of duty; they became sinners only when they put forth their hands to pluck the forbidden fruit. The choice and the following

out that choice in act incurred guilt. The same is true with a child. He has no more inbred sin than Adam had; yet he possesses the same capacity to choose the wrong course instead of the right. The capacity is not sinful; it incurs no guilt, is not wrong, because it is as the Creator fashioned him. The mystery of free-will is a far better explanation of the tendency to evil in the child than that humbug of "inbred sin" which has mystified half the theologians of Christendom. The phrase really has no place save in the Romish and Calvinistic systems. It ought to be expurgated from the Arminian scheme, which has no use for it.

3. How and how much does regeneration affect these "tendencies?"

Regeneration is the set of the soul Godward. The engine is reversed, and the movement is in the opposite direction. The change is in the will, the purpose, the affections. The regenerated have chosen the right ends and are impelled towards them with a new love. The change is inward and radical, bringing the soul into harmony with the will and word of God, and insures peace and gladness. The work of regeneration is central, but from the centre the movement is constantly outward in all good works.

4. Does the dying infant need "the renewal of the Holy Ghost" to correct these "tendencies?"

In the infant, before reaching the line of accountability, there is no inbred sin. The name has no reality behind it, it is a mere phantom of the theological brain, conjured up to meet a difficulty. As the infant has no inbred sin, there is no need, as in the case of the adult, of the renewing of the Holy Ghost. The fact is, the child is born under redemption, and is from birth a member of the kingdom of Christ. He possesses, unconsciously, what the adult who has sinned acquires on the conditions of repentance and faith. We say the child is regenerated. That is not quite the word, as it implies intelligence and will, which the infant does not possess. But in some way the provision of Christ secures him the inheritance in the kingdom of God as effectually as do the more formal means of the adult. In his case no special preparation for death is needed; he is ready on his very birth day and at every moment onward to the dividing line above noticed. He is never without the Spirit, as he has never possessed the ability to resist His gracious influences. He is from the first in a saved condition, and, dying, lapses into the upper chambers of "the house not made with hands."

The Memorial Seventeenth.

In the long struggle between the American colonies and the mother country, the 17th of June will remain forever memorable as a most important turning-point in the wide movement in favor of human liberty. The day at Bunker Hill was the Bull Run of the Revolution. The battle was a defeat for the cause of the colonies; it was at the same time something more in its favor than the most substantial victory could have been. Bunker Hill was the open door into the greater things of the war, and the dawning cause of republican liberty on the continent.

The battle of Bunker Hill started the people of the country and roused them to immediate action. Hitherto they had been dreaming of conciliation and peace. The real struggle had been confined mostly to Massachusetts. The skirmishes at Concord and Lexington produced only a slight deeper impression on the minds of the people; the fight at Bunker Hill came as a crash of thunder. The storm had come and the man's home, and the people were fain to believe that their interests everywhere were imperiled. The men of Massachusetts sprang to their feet, but hardly more promptly than those of Connecticut and Virginia. The thirteen colonies heard the blast and at once prepared to act. The uprising was universal and spontaneous. Nothing like it had before been known on the continent.

The day of Bunker Hill went far to secure the union of the American people through the several colonies. Before that event they had been divided, and the cause of the Revolution was divided. Henceforth they must be prepared to go the whole way in one direction or the other. The patriots of Massachusetts drew closer together, swore the same oath, and were prepared to adopt the same measures. The day after Bunker Hill they sprang to the front, each eager to have a hand in the fray. From that day they saw eye to eye and marched elbow to elbow.

The defeat on Charlestown Neck went far to melt and obliterate the colonial lines which had hitherto been so much in the way of American progress and defense. The men of Massachusetts sounded the bugle-blast, and those of Connecticut and Virginia hastened to the field of conflict. No man called anything his own; all was devoted to the common cause. The actual conflict supplied a centripetal force, binding from that hour the colonies firmly together. If our men had cornered at Bunker Hill, each colony would have favored its own interest and have failed to put forth its whole strength in favor of the common cause. For this reason the defeat was a victory which helped on the grand movement on the continent.

Though they suffered defeat, the Americans at Bunker Hill gained fresh confidence in themselves and their own resources. The raw recruits about Boston had contended against British regulars; and while they lost 145 killed and 304 wounded, the loss on the other side was 1,044, including the death of important officers. With this great loss the army had secured only a beleaguered camp on the mainland. The fighting was yet ahead. Both sides learned that the contest was to be no holiday service. It was the opening of a civil war; a continuance, under new conditions and on a new field, of the old contest between Roundhead and Cavalier.

The battle of Bunker Hill drew the attention of Europe. The English government had hitherto entertained a mean opinion of the Americans. British officers had given

out that at the first fire the raw men of the wilderness would run like sheep. The report of the battle convinced the world that the Americans would fight. Lord North fully realized the difficulty of the situation and desired "propositions from the rebels." "Two more such victories," said Vergennes, "and England will have no army left in America." In a word, Bunker Hill was the serious beginning of the Revolutionary War.

Professor Briggs Abroad Again.

Prof. Briggs, so far from being extinguished by the display of heat-lightning in the late General Assembly, is at large once more, exhibiting, if possible, more than his usual vitality. His letter, just sent to his friends, so far from expressing penitential sorrow or a confession of error in doctrine or conduct, is really a fresh call to arms. He has no confession to make. He is ready to convict his accusers of their faults and to bring them to the penitents' seat. So far from being ready to retract or to re-adjust himself to the narrow formulas or unreasonable requirements of his church, he is ready to contend for the faith most recently delivered to the saints. The members who voted against him were, he alleges, entirely wrong; and, in spite of their ill-doing, he thinks there are good Presbyterians enough to leave the body and furnish the world still with an instance of liberal Presbyterianism.

Dr. Briggs has not even learned that he is beaten and extinguished. He has got so used to the attitude of attack that he cannot readily adjust himself to the condition of silence and submissiveness to authority. His confidence in his cause and himself is something marvelous. In the long agony of ecclesiastical discipline, with many of the strong men in his church, both clerical and lay, against him, he has never once quailed or wavered in the presence of his enemies or hesitated in the defense of his views. To him they are eternal verities; and he is always more than ready to render a reason for the hope that he has inspired in him. No other heretic was ever so irrefragable. He shows no signs of giving up the contest. The sentence of suspension seems to act as an irritant on his nervous system rather than as a narcotic, rousing him to renewed activity and higher determination. The majority he claims as in his favor; if not, then so much the worse for the majority; they are to be neutral and set aside all the same. If he should be finally overcome by his ecclesiastical associates and a seal be put upon his lips, it will not be for the want of the very best fighting qualities.

Whether he will find the molding of the Presbyterian Church to better forms of confession possible, admits of much doubt. The task he has undertaken is an arduous one. Of all the Protestant faiths in this land, Scotch Irish Presbyterianism has been the most unamiable. The nut has a thick shell, hard to break with the Professor's little steel hammer, and still harder to reshape by any molding process. He has the scholar, an able preacher, and a wise and safe manager. He is a convert from Roman Catholicism.

Prof. T. B. Lindsay, of the School of Liberal Arts of Boston University, accompanied by his wife, sailed from Boston on Saturday on the "Bothnia" of the Cunard Line for Liverpool. They will be absent until September.

"Common Folk's Religion" is the title of a volume of characteristic sermons delivered by Rev. Louis Albert Banks, D. D., and published by Lee & Shepard. Further notice of the volume will be found in our Book Table at an early date.

We are very much gratified in receiving the first of the series of letters promised from Dr. W. B. Palmer, of the St. Louis Christian Advocate, who is making a tour of Africa. We shall publish the article as soon as we can command the space.

The first woman physician to India was Dr. Clara Swain, in 1869; to China, Dr. Lucinda Cram, in 1873; to Japan, Dr. Florence Hamifer, in 1883; and to Korea, about four years ago, Dr. Meta Howard—all sent out by the Methodist women.

Prof. Melville M. Bigelow, of the Law School of Boston University, has finished courses of lectures in the Law Schools of the University of Michigan and Northwestern University. He has been chosen a Fellow of the Society of Science, Letters and Arts (F. S. Sc.), London.

Rev. Thomas Tyrie, of Garden St. Church, Lawrence, is the successful contestant for the complimentary ticket to attend the World's Fair, started by the Lawrence Daily American. As seven of the clergymen of the city were competitors, the result is a marked compliment to Mr. Tyrie.

Rev. Mr. Schreckengast, of the senior class of the Boston University School of Theology, has been appointed, by request of the Boston City Missionary and Church Extension Society, assistant to Rev. E. P. King at Morgan Chapel. Bro. King has been vacated a month, with full salary.

Rev. Stephen Cushing has published, in pamphlet form, a sermon preached Dec. 13, 1891, in Baker Memorial Church, this city, based upon the text, "The Son of Man came to seek and to save that which was lost." The subject presented is, "Jesus, the Christ, the Inspiration of Humanity." The sermon is thoughtful, suggestive, and forcibly illustrated.

Rev. Wm. D. Bridge, wife and daughter, with Mrs. S. B. Holway, the mother of Mr. Bridge, will leave for Chautauque, Tuesday, the 20th, where they will remain till the last of August. Mr. Bridge is, as has been for many years, in charge of the School of Shorthand and Typewriting. Persons desiring information concerning Chautauque are freely invited to correspond with Mr. Bridge.

PERSONALS.

—Rev. and Mrs. E. W. Caswell, of Los Angeles, observed their silver wedding, June 2.

—Rev. Samuel L. Belier, D. D., Vice-Chancellor of the American University, made a pleasant call at this office on Monday.

—Rev. J. W. McDonald, D. D., presiding elder of the Ottawa District, Iowa Conference, died at his home in Mt. Pleasant, May 31.

—Rev. Thomas B. Wood, of our South American Mission, is to shortly visit the United States, being called hither by urgent business.

—We are very glad to notice in our Western exchanges that Secretary Schell of the Epworth League is able to resume the work of his important office.

—Dr. Wm. M. Taylor has greatly improved in health during his season of rest from pulpit effort. He will in the future devote himself to literary work.

—Rev. J. W. E. Bowen, field agent of the Missionary Society, receives the well-deserved compliment of the degree of D. D. from Gammon Theological Seminary.

—Scarcely a Western Methodist exchange comes to our table that does not make an announcement that Bishop Bowman is dedicating new churches for the denomination.

—Bishop Fowler has for the third time preached the University sermon at Cornell, in Ithaca, N. Y. He is the only clergyman who has thus far received this distinction.

—Bishop Mallison, who has been home for six weeks or more, will be surprised to learn, by reading the last issue of the St. Louis Christian Advocate, that he is now in Jerusalem.

The memory of Dr. B. St. J. Fry, of St. Louis, so long editor of the Central Christian Advocate, is made more fragrant by the dedication of a fine new church in that city bearing his name.

—Miss Wilson and Miss Wilkinson, recently appointed to the work of the W. F. M. S. at Fochow, are reported as having arrived safely, and already entering heartily into their work.

—Rev. Dr. W. W. Satterlee, of the Minnesota Conference, and for the last six years professor of political economy and scientific temperance in Grant University, died in Minneapolis, May 27.

—Clarence L. Peaslee, of Syracuse University, son of Rev. I. D. Peaslee, of Madison, N. Y., has been elected to the chair of Latin and Rhetoric in Dickinson Seminary, Williamsport, Pa.

—The Christian World of London characterizes Mr. Bryce, author of the "American Commonwealth," and a member of the English Parliament, as "the greatest living authority in the science of government."

—Rev. R. J. Cooke, D. D., of Athens, Tenn., has been elected to the presidency of the General Assembly of the St. Louis Christian Advocate. Dr. Cooke is a fine scholar, an able preacher, and a wise and safe manager. He is a convert from Roman Catholicism.

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Rev. S. T. Westhafer, a recent graduate of Boston University School of Theology, and now pastor of the First M. E. Church, Bath, Me., was married, on June 18, to Miss Augusta E. Reed, of Richmond, Me. The ceremony was performed by Rev. C. H. Payne, D. D., whose private secretary Mr. Westhafer was when Dr. Payne was president of Ohio Wesleyan University.

—Mr. Gladstone—so far as his strength and time permit—goes everywhere, sees everything, and knows everybody connected with his party. Lord Salisbury shuns political clubs, and has a remarkably small circle of acquaintances among the men of his own party. To have attained any sort of distinction and importance in politics and not to have been hounded by Mr. Gladstone would be difficult for a Liberal; but a Conservative may be something more than a non-commissioned officer in his party ranks, and may be quite unknown to his leader.

—Rev. Francisco Perotti, so long imprisoned in Peru, appeared before the meeting of the American Bible Society, June 1. His address to the board, in Spanish, was interpreted by Rev. Dr. John W. Butler. He made clear and impressive statements concerning the special obstacles to Bible-work in Peru, Bolivia, and Ecuador, and the very encouraging results of recent efforts made by Rev. Mr. Norwood and himself in Central

America—about fourteen thousand copies of the Scriptures having been sold by them since September last.

—The Central brings vividly to mind the "stormy times" of other years in the following personal mention:—

—Rev. John L. Kelly, whose obituary appears in this issue, was a brother of Rev. Charles W. Kelly, who was a member of the Missouri Conference, and in the ante bellum days was abducted by some miscreants in the interest of the slave power, taken to the Iowa State Prison, and treated so cruelly that he died within a few days. Rev. Dr. N. Shumate was his presiding elder, and wrote a long account of his tragic death. This murder occurred about the time of the Anthony Beyer murder in Texas, and the Lowry murder in Illinois, by the slave power.

—Maarten Maarten, the distinguished Dutch novelist, is now thirty-five years old, says the New York Tribune. "He has traveled much and lived long in other countries than his own, and speaks perfectly the languages of several of these alien lands. He was mainly educated at a German grammar-school and a Dutch university, and was expected to enter on a political career. But, without knowing exactly why, he wandered into literature." His last volume, with its odd but peculiarly appropriate title, "God's Foot," we have read with thrilling interest. It is a powerful book.

—Rev. Charles Garrett, of Liverpool, the most distinguished temperance advocate in Methodism, is a very popular man. Invitations to speak and preach reach him, it is stated, from all parts of the country at the rate of about ten a day. In 1810, when he was fifteen years of age, Mr. Garrett became an abstinence advocate, and ever since has been a prominent figure in the temperance movement. During a six years' ministry in Manchester he traveled 100,000 miles, preached more than 2,000 times, and wrote 20,000 letters. On his retiring from the pastorate in that town, he was presented with a thousand guineas. He was the originator of the Methodist Recorder, and is well known for his connection with two or three temperance magazines. One of his tracts, called "Stop the Gap," reached a circulation of about four million copies. Although he has almost reached the allotted age of man, Mr. Garrett still remains as active and strenuous a worker as ever.

BRIEFLETS.

A "John Wesley mission car" is making a tour of English villages.

Congregationalism in England is beginning to follow the practice of the same denomination in this country in replenishing its ministerial ranks with Methodist ministers.

An attractive summer course of university lectures is arranged at Laurel Park from July 3 to the 13th. For information, Prof. J. H. Pillsbury, of Northampton, may be addressed.

The Wesleyan, of Halifax, Nova Scotia, says: "It is astonishing how Canadian Methodists are being absorbed in American churches. Recently 350 certificates were received by fourteen churches in one city, and of the number 185 were from Canada."

The following editorial paragraph from the Congregationalist is forcible:—

"Behold how Christlike and beneficent are the workings of our laws respecting the Chinese! Mr. Joe Hawk, well known among Christian Endeavorers for his eloquence and activity, does not dare to go to the Montreal Y. P. S. C. E. Convention, because once across the Canadian border he might not be allowed to return."

A new Methodist movement has been started in Munich, Bavaria, among the English speaking population. A series of Bible talks was first given on Sunday afternoons in the parlors of Pension Gastpar by Rev. Albert Mann. Later, the Wesleyan Methodist conferred the use of their chapel, and a preaching service was held on May 7, which was a pronounced success.

The Christian at Work, so fearless and outspoken against the evils of the liquor traffic, puts much in little in the following paragraph:—

"The curse of America today is bar-room politics, and we shall never have a pure political atmosphere, or realize in any adequate degree the blessings of a free and popular government, until our legislative halls and executive chambers are purged of the pervading presence of the liquor power."

Rev. R. F. Horton, since his return to England after delivering the Yale lectures, has a strong word to say about the vices of the sea voyage. The drawback, he says, is "the abominable life permitted on board, the gambling and drinking in the smoking room, which one can do nothing to mitigate." He adds that "if people were in that condition on land they would be arrested, and sent to the lock up, and there is no reason why on sea, where the comfort of every one depends on the decency and order of things, they should be allowed to go free."

We learn from the Christian Union the following interesting and encouraging fact:—

"Miss Bella W. Hume, sister of the now famous missionaries, Robert and Edward Hume of India, has undertaken a work in New Orleans in which she ought to be greatly helped by the Christian people at the North. Miss Hume is working in the interest of the colored people in the Central Church of that city, and is building up an institutional church, after the model of the Berkeley Temple, among those who especially need that kind of effort. The work of the church, a colored man, writes: 'Our church attendance has more than doubled since we began this work, and every Sabbath our congregation increases.'"

The corner stone of the projected George B. Smith College, at Sedalia, Mo., was laid with appropriate ceremonies, June 1. Bishops Bowman and Walden, Rev. Dr. J. C. Hartwell, Rev. Dr. J. W. Hamilton, Rev. M. C. E. Mason, Rev. J. Will Jackson, Rev. C. Smith, one of the founders of the institution, Mr. F. F. Emerson, editor of the Sedalia Gazette, and Mr. Laporte, a former slave, the contractor who is to erect the building, took part in the services, which crowned with success the campaign which has been going on in the interests of the project for weeks in Missouri.

These characteristically courageous and frank words of Carlyle are pertinent and comforting for the present hour:—

"Two men I honor, and no third: First, the toll-woman craftsman that with an earthly hammer, and with a spirit which conquers the earth and makes her man; and secondly, the man who is the hard hand, and coarse, crooked, whereof, notwithstanding, like a cunning virtue, indefatigably royal as of the sceptre of this planet. A second man I honor, and still more highly: him who is seen toiling for the spiritually indispensable—not daily bread, but the bread of life. These two in all their degrees I honor; all else is chaff and dust, which let the wind blow where it listeth."

It is a very solid and most practical truth that if the death of Christ has become our pardon, His life will certainly be our pattern; and if the latter, as tested by daily facts, is seen not to be the case, then we have no reason to believe that the former is the case either. A standing in Christ by faith which gives us license to live lowly, is an outrageous fraud on the face of it. Though not saved by works, we cannot be saved

without works. They are the necessary proofs of saving faith and the measures of reward. To do nothing is to be nothing. Though the being good should come first, the doing good will not linger long behind.

Dr. Jesse Bowman Young, editor of the Central Christian Advocate, in the issue of June 7, speaks with refreshing frankness and courage of the suspension of Dr. Briggs by the Presbyterian General Assembly, and says:—

"In some respects we believe Dr. Briggs to be off the track in his theories; in other regards he stands just where the great scholars of our own and other churches stand. To put a ban on the man who has shown a zeal on his lips, and say to him that he must recant or step down out of his place in the pulpit, where he has stood for years as one of the great scholars and one of the great preachers of Christendom, is shocking and abominable."

We rejoice when our ministerial brethren are honored, and are happy to make mention of the fact, but it becomes necessary to say that the announcement that—has been appointed a member of the "Advisory Council on Religious Congresses of the World's Congress Auxiliary, in connection with the World's Columbian Exposition," is not a compliment or distinction which any one should especially covet. The appointment does not require any service, and is empty and useless an appendage as was ever bestowed. Only 750 Methodist ministers have been appointed to the position! Moral: Do not ask the papers to announce that you have been thus "honored."

C. G. Brett, an active member of the First Church, Somerville, who, with his wife and daughter, at Chicago, "making the World's Fair," makes the following pleasant note under date of June 1:—

"Large League meeting in 'Tabernacle' this evening; four hundred and over present. Testimonies from California, South Dakota, Ohio, Wisconsin, Maine, Washington, D. C., Washington, D. C., Nebraska, Michigan, Louisiana and Massachusetts. I belonged to a chapter named for the editor of Zion's Herald, and that we were trying in the Old Bay State to hold aloft the banner of the Cross. Two arose for prayers. The meeting was a grand success. So is Hotel Epworth."

Moralists generally agree that to deserve praise without obtaining

come to the support of religious and spiritual endeavor in the same lines.

"The journalism of the coming age must be more and more free from partisan and sectarian animosity and narrowness. It must be dignified and gracious, and capable with charity. It must discuss the questions of the day, which are chiefly social questions, and they are to be discussed by the religious press from the standpoint of the Christian philosophy of the Mount of Beatitudes is to be the philosophy of the Christian newspaper. The 'classes' are to be addressed, and as need requires, to be rebuked, even though they threaten to 'stop the paper,' and to the 'masses' likewise are to come from the press plain words, words of love, of love that may hurt, but that shall be healing.

"The religious journalism of the future must be positive and brave. We need today plain speech, and yet in our age there is a strong temptation to cater to popular opinion. It is the business of the religious press to make public opinion."

Here are a few good things about solitude and society, picked up here and there, which may serve as stimulants to thought and help to improvement: "Solitude shows us what we should be, society shows us what we are."

"To live alone with comfort, a man must have a good conscience; in mixed society he must pass passably without it." "A talent is perfected in solitude, a character in the stream of the world." "Solitude cherishes great virtues, and destroys little ones." "Society is commonly too cheap. We meet at too short intervals, not having had time to acquire any new value for each other. Less frequency would suffice for all important and hearty communications."

Worthy of reflection is the following remark of Sydney Smith: "I may be very wrong, and probably am so, but in the whole course of my life I do not know that I ever saw a man of considerable understanding respect the understandings of others as much as he might have done for his own improvement, and as it was just that he should do." This is equivalent to saying that there is no one, however humble, from whom we may not learn something, and that a subtle intellectual pride is an easily besetting sin of men of great minds. Any man who may not know more about some things than we do, and his way of looking at matters has a certain value, for he represents a large class. To study him is better than to despise him. But it will be found impossible to draw him out and get him to disclose freely his real thoughts unless he is approached with something of sympathy and respect.

Alumni of School of Theology.

The annual business meeting was held in Convention Hall after the Convocation exercises on Tuesday afternoon, June 6. The attendance was large, and the interest manifested great. The following officers were elected for the ensuing year: President, C. M. Melson; vice-presidents, J. P. Kennedy, Worcester, and Elam Marsh, of Tomahonok; N. Y. secretary and treasurer, A. P. Sharp; auditors, A. M. Osgood and James Mudge; a committee—Prof. Mitchell, W. I. Haven, A. P. Sharp, and C. M. Melson—was appointed with power to act in such way as they might deem best to revive the publishing of the *Alpha*, the organ of the chapter. The usual reports were received, and adjournment followed to the Tremont House for the banquet at 6 p. m.

That Opportunity in Korea.

In a recent issue we announced that a very valuable property could be purchased in Korea for church and hospital use for \$700, and that a self-sacrificing missionary had volunteered to pay one half the sum out of his own meagre salary if the balance could be raised. Generous laymen and ministers who heard Bishop Mallien tell of this peculiar need and opportunity, immediately pledged \$130. We are happy to acknowledge the receipt of the following additional amounts:

G. M. Steele, Auburn, Maine	\$10.00
W. H. Smith, New York	2.00
Rev. Rufus Carlson, Haverhill	2.00
George C. Collins, Lynn	30.00
Previously pledged	130.00
Total	\$180.00

There is still lacking \$161. Will not our generous readers who delight to help a worthy cause immediately supply the balance needed?

A Plea for Mallien Seminary, Kinsey, Ala.

An earnest effort is being made to erect a girls' dormitory for Mallien Seminary. We propose to make the whole building memorial, naming windows, doors and rooms in honor of the donors, or in memory of some departed one. Our building is to be 100 feet long, 20 feet wide, two stories high, and will contain 16 rooms. In these rooms we can put four girls each, thus accommodating 64. We have fixed the price of windows and doors at \$5 each; rooms, \$50 each. When any person sends us either of the above amounts, we will send a tablet bearing the name given as placed over door, window or room. Names of our poor white people are utterly unable to pay the small amount asked for board, but they can board themselves for 60 or 70 cents a week if they can have a room furnished them. We shall have in our new building 125 windows and doors. Are there not more than that number of Christian men and women in any of our large towns who can send us \$5? Beloved, do it, and do it often! We want to order our lumber as soon as we can dispose of our doors and windows. Acknowledgments will be made in *Zion's Herald* unless otherwise ordered. Send to:

REV. GEORGE M. HAMLEN, D. D., Fall River, Mass.

Commencement Season at Boston University.

In our metropolitan life, among our best class of people, the Commencement season at Boston University has come to be a time of enthusiastic interest. During the year the life at the University is quiet, but when June with its roses and sunshine comes in, it takes on new vigor, and in many ways provides the thoroughness and accuracy of its work. Some of the students this year were the cap and gown—a decided innovation.

On Tuesday, June 6, the Baccalaureate address was delivered in Jacob Shattuck Hall by President Warren. The topic was, "Waiting for the Apocalypse," with those familiar words of Paul in his Epistle to the Romans: "Waiting for the manifestation of the sons of God." He spoke of the large share which the longed-for man have to know, and seemingly needing to know, the future. He urged the necessity of waiting patiently for the disclosure of life, and of guarding lest we be disappointed when the expectancy unfolds to disclosure. A marble statue nearly meets our eye, but the thing which has life must have time to grow. In this passage the great Apostle pictures the universe standing and peering out into the impalpable ages that are to come, waiting, still waiting, for humanity's apocalypse. He then made the address personal to the graduates—told them that

the day of the unveiling had come for them.

"The great world of travelling humanity is waiting to find in you fresh manifestations of the sons of God. You are wondering, also, what the world has for you. But make your life a manifestation of a child of God, and you will make other lives so, and give perpetually toward Him who in a manner never unique exemplified the sonship to which you are called." The address was powerful, profound and scholarly.

The graduation exercises of the University were held in Music Hall. Floor and balconies were filled with people, many beside standing in the doorways. It was an audience representative of the finest people of Boston and vicinity. Among the distinguished men present were His Excellency the Governor, Hon. Wm. M. Russell, and Hon. Rufus Wolcott, the Lieutenant-Governor. The platform was decorated with flowering plants, and the German orchestra furnished delightful music in the interludes between the orations and dissertations. Samuel W. Taylor, A. B., Cand. S. T. B., Duncan Macdonald, A. B., Cand. M. D., Anna I. Hersey, Cand. A. B., Charles F. Page, Cand. LL. B., Edwin C. Howard, Cand. Sc. B., Anna L. Farrington, Cand. M. D., Thomas N. Baker, Cand. A. B., John P. Ashley, A. B., Cand. S. T. B., and George K. Denton, A. B., Cand. LL. B., were the speakers. The orations were of a high order, and were generally well delivered. Perhaps the one who awakened the most interest was Thomas N. Baker, a Negro not thirty-two years of age, but who at twenty-one could neither read nor write. He made a hard and valiant struggle, and the success he has achieved drew out from the students and the audience loud expressions of approval. A University professor said to us: "Mr. Baker is a young man of good common sense, of high character and of deep humility." We mention him particularly, not because his paper was the best or his delivery better than the others, nor yet because he is a Negro especially, but because of his brave struggle and thus far victory. At the close of the speaking, 198 students received diplomas from President Warren. This indicates in a measure the unparalleled growth of the University during the past few years.

It is impossible to do more than chronicle the fact that banquets, reunions and receptions were held all over the city during the Commencement season, and that at the University Convocation, Rev. James W. Bushford, D. D. (Theology), Hon. Charles T. Gallagher (Law), Charles S. Flint, M. D. (Medicine), and Miss Alice S. Blackwell (Liberal Arts), were announced as vice-presidents, and Rev. T. C. Watkins, D. D., as secretary. Altogether this Commencement was the best the University has yet had, and shows the growing appreciation in which it is held.

The Conferences.

(See also Page 7.)

NEW ENGLAND CONFERENCE.

Boston District.

Boston Preachers' Meeting.—At the annual Monday meeting Rev. Dr. W. Butler spoke most interestingly upon Mexico. He gave an inside view of the work which is being done by our Methodist missions, as well as a very interesting address in the name of our next-door neighbor, Rev. George W. Mansfield, the president, was in the chair.

St. John's, South Boston.—May 31, a most delightful social evening was spent at the parsonage, when Rev. W. T. and Mrs. Perrin kindly extended the hospitality of their home to the Woman's Foreign Missionary Society. At 5 o'clock the ladies held an informal reception, being honored by having as guests Miss Franc Baker, of Michigan, and Mrs. Daniel Steele. Tea was served from 6 to 8 by the ladies of the society and young ladies of the church. The evening was occupied by a very interesting address by Miss Baker, in which she took the company in an imaginary trip through the mission fields around the world, and added many a bright anecdote and a most apt plea for the cause she so ably represents. Music was furnished by Miss Winnifred Bartlett. At the close of the evening Mrs. Perrin was presented with a beautiful piece of handwork in the shape of a silk bed-quilt by the Home Missionary Society. The proceeds raised on the quilt are to be devoted to the work among the Navajo Indians. The tea meeting proved in every way a success, and about one hundred people enjoyed the evening together.

On Sunday morning last, the pastor baptized 11 children, preaching afterwards on "Our Father which art in heaven." Dr. Payne's exercise was presented in the evening.

South Boston, City Point.—On Sunday, May 28, I was received on probation and 3 in full. On Sunday, June 4, Children's Day was observed, the regular program prepared by the Board of Education being carried out. Eight children were baptized. The collection in behalf of the Board of Education amounted to \$58.25. Two adults were baptized in the day by immersion at 8:30 a. m. Four new members have recently been added to this growing church. The pastor, Rev. W. A. Wood, takes a month's vacation beginning June 28, which he spends in Cleveland, Ohio, and at the World's Fair.

Riverville.—Children's Day was appropriately observed. The pastor, Rev. F. N. Upham, preached an apt and intensely interesting sermon to the little people of the Sunday-school, who were present in large numbers, from the unique text: "It is a fretting leprosy in the house" (Lev. 14: 44). In the evening a concert was given by the primary department, and each child received a potted plant.

Boston District League.

At Winthrop Street Church, Thursday afternoon and evening, June 8, the annual meeting was held. Rev. Louis Albert Banks, D. D., the president, presided. At three o'clock Rev. Charles L. Goodell conducted the devotional exercises. Then followed the report of the League secretaries and the district secretary, Rev. E. J. Helms, of the "Epworth League Settlement" at the North End, spoke briefly, and Mrs. R. S. Douglass, of Plymouth, conducted the question-draw, answering the questions pointedly and clearly. Dr. Banks delivered the annual sermon, taking for his text Col. 4: 17—"an earnest, thoughtful and inspiring address. He said substantially: Now Archippus is not a man that we know very much about. He is mentioned in only two other places. We do not know whether he was married or single, dull or bright, but we have a hint that he was just a little lazy. Archippus is one of the foot-bills, not one of the mountaineers. He was one of the common folks, of which class he stands as the representative. The emphasis I want to lay on this fact—that life is a ministry. It is not a pleasure-trip or a jaunting tour about here and there. So Paul understood it, and that every one is called to a divine ministry of his own. So this ministry of Archippus belonged to him. He had received it, and if he had failed to do his work, it would never have been done. I wish we

might understand this. God has not been too generous to the trees, flowers, fields and orchards than to us. This conception of life adds to its dignity, interest, and heroism. Some people look upon religion as something like a fence which shuts them in. But Christianity is a divine, sublime inspiration. It is a man free. It is all room to the man who is a Christian. Christianity is like a sunburst. Life is not prosaic in its favor. Everything in this world is of God. Such a conception of life, too, teaches that it is an experience. If you minister to people, you will get experience. The Christianity of tomorrow will be one of a glorious experience. It seems to me that the aggressive Christianity into which we are coming is one of personal fellowship with the Saviour. Oh! for a generation of young Christians who shall find the source of their strength in the very heart of God! Again, this conception of life means that it is the unselfish outpouring of the soul upon others. 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The Family.

AGE.

"Now also when I am old and gray headed, O God,
Forbear me not."

REV. MARK TRAFFORD, D. D.

I'm growing old — so strange it seems;
Tomorrow has for me no charms;
But some unbidden youth's sweet dreams,
Old friends I clasp in love's fond arms;
Not lost, I still the loved old friends;
And yet I know I'm growing old.

What, then, is age? Not to forget
Nor cease to feel love's true heart-beat,
And quickened memories which let
One feel at heart love's cheering heat;
All life renewed by fresher time;
As setting suns throw brighter lights.

Age is to life time's final touch,
A haunting picture tones down,
When sober thought comes on, and much
Of life's deep mystery is found.
The play is closed, the curtains fall,
The lights extinguished. Is this all?

And is this all — to act no more,
To be forgotten by the throng;
A fading page on time's shore,
The dying echo of a song,
The speaking lip now cold and mute,
A broken chord, a rifted lute?

Is there no footprint on the sands,
No broken twig to say one passed?
No half-sketches picture from his hand,
No deed in which his form is glased?
Like you do's passage through the air,
Leaving no sign of passing there?

The surging mass of human kind
Rolls on. Death's shafts fly thick and fast.
They go, yet little leave behind —
But a faint trail to show they passed;
So rarely does a good deed say —
"A friend of man hath passed this way."

"I'm growing old," I've had this share
Of good and ill as years rolled by;
I've had my days so bright and fair,
With hours when tempests shook the air.
Well if they say, as ends the strife,
"His path not proved a wasted life."

"IF A DEAR VOICE."

If a dear voice which was to us most dear,
And failed and faltered but the other day,
From the far heavenly place, alert and clear,
Could reach us where we sit and long to hear,
I think that this is what the voice would say:

"Why stand ye idly looking to the skies,
Or bending o'er the hiding earth in vain,
With voices mute, and with and fearful eyes?
Life stronger is than death. Behold it rise,
And share the hope which saints do not disdain!"

"I in full sunshine, you in darkest shade,
May share the same great glances if we will,
For joy and grief and heaven and earth are made
Equal and one to those who, unafraid,
Hold up their hearts like cups of gold to fill."

"Into my cup He poured, like bright, swift rain,
The draught which men call 'death,' and name with fear;
And yours He filled with bitter loss and pain;
What matter! God's gift never is in vain,
Let us then drink the draught — you there, I here —"

"And smile, secure that each has what is best.
Be glad for me, and glad for you, and glad
Work out your day like me, and endure the test!
The hours will not be long till in the west
The reddening sun shall sink, and work be through."

If a dear voice which was to us most dear,
And failed and faltered but the other day,
From the far heavenly place, alert and clear,
Could reach us where we sit and long to hear,
I think that this is what the voice would say.

— SUSAN COOLIDGE, in S. S. Times.

THOUGHTS FOR THE THOUGHTFUL.

There is but one way in which man can
ever help God — that is, by letting God help
him; and there is no way in which His name
is more guiltily taken in vain, than by calling
the abandonment of our own work the performance
of His. — John Ruskin.

"I can't abide to see men throw away their
tools! that way the minute the clock begins
to strike, as if they took no pleasure in their
work, and was afraid of doing a stroke too
much. I hate to see a man's arm drop down
as if he was shot, before the clock's fairy
struck, just as if he'd never a bit of pride and
delight in his work. The very grindstone'll
go on turning a bit after you loose it." —
George Eliot.

O Lord, who art our Guide unto death,
grant us, I pray Thee, grace to follow Thee
whithersoever Thou goest. In little daily
duties to which Thou callest us, bow down
our wills to simple obedience, patience under
pain or provocation, strict truthfulness of word
and manner, humility, kindness; in great
acts of duty or perfection, if Thou shouldst
call us to them, uplift us to them, give us
sacrifice, heroic courage, laying down of life
for Thy truth's sake, or for a brother. Amen!

— C. G. Rossetti.

I would not have a hand to guide
But Thine;
For Thou art wiser than sinners stray,
And knowest well life's troubled way,
And mine.

I would not have a will to rule
But Thine;
For Thou art wiser than Thon art good,
And none can better choose what should
Be mine.

Oh, I would tread the sorest path
For Thee;
For Thou canst make the roughest plain,
Give joy for grief, and calm the pain
For me.

— Rev. John Brownie.

All enemies are to be put beneath His feet.
The last enemy to be destroyed by Emmanuel
shall be death itself. In what its destruction
shall consist we do not know, except that in
that world which the King who sits upon the
throne shall create, we are told, "There
shall be no more death." No funeral cortege
shall wind its way over the golden pavement;
no cypress tree shall grow beside the river of
life; no sob of mourning shall mingle with
the songs of the redeemed; not a flower
shall fade; not a leaf shrivel; not a babe
languish — forever and forever; and all the
spiritual constituents of death, which have
accompanied the dissolution of the body,
shall in the case of those who have accepted
eternal life by faith in Jesus, be forever ob-
literated, or made the channels through which
rivers of unending bliss shall eternally flow.

— REV. F. B. MEYER, in "Future Tenses."

We are not apt enough to think of our daily
work as the Good Shepherd's pasture-field.
We are too apt to give heed to a miserable
distinction between the sacred and the secular,
and to seek to get out from what we call
the secular into what we call the sacred, that
we may find spiritual pasture-fields. . . .
You and I know that the grand Martin who
dared to cease to be a monk and give himself
to daily toil that had real meaning in it, was
right. The most sacred service may some-
times consist as much in Paul's tent-making
as in Paul's preaching. This is sacred service,
this is God's work; praying, communing,
preaching, buying, selling, bricklaying, doing
whatsoever things are true, honest, just, pure,
lovely, of good report, which God's pro-
vidence has thrust into your hand to do — do

ing them for God's sake and in His name;
the shining motive for them, God's glory.
"Why, my voice was from God, and I sang
as unto God," said Jenny Lind. And her
angelic beauty was sacred duty, because she
put God in it. The daily toll is a real spiri-
tual pasture-field; and the best of herbage we
shall find in it, if we will have it so, if we
will take into it the motive of pleasing God,
and so of doing in it our very best. How the
spiritual life may nobly grow in this pasture-
field of daily duty done from a divine im-
pulse. — WAYLAND HOTT, D. D., in "At His Feet!"

It is the duty and privilege of all to work
away from sorrow and gloom and dullness
towards joy. I know what griefs come to us —
Rachel weeping for her children because they
are not, fathers broken-hearted over dead
Abraham. I know how shut in and pressed
down many of you are, how vast your desires
and how small your portion; what dead-
weights of shame and tender sorrow hang on
you; what physical ailments, what lack of
energy, what force of evil habits, what
clamor of appetite, what memory of evil,
what earthiness of spirit, what infirmities of
temper, shut you off from this world of joy.
Still, you are to work towards it. Tears must
flow and the head must bow in shame for a
while, but when nature and conscience have
had their due, turn once more to life, knowing it to be good. . . . Wait awhile, and
look about you and above. The sun
shines still; there is no change in the notes of
nature. The blessed order of growth goes on.
Humanity keeps on its upward way; God
is leading it as a shepherd, and you are a
part of it, and He is leading you — not just
now by still waters, but through the valley of
shadows — and would comfort you with His
staff, show you what it all means and where
it leads. Wait, then, the vital power of the
will find that you are still in God's house,
and not in a dark and orderless world. —
THEODORE T. MUNGER, D. D., in "The Ap-
peal to Life."

Here are two women going down to work
among the sick and the poor. One goes be-
cause there is a fashion of it, because she
would fain have the credit which belongs to
the lady bountiful. She moves among them
like an iceberg, and they hate her. She
brings a chill with her which all her coals
and blankets can never warm away. The
other goes because she believes in it, believes
that God wants her to do it, believes that
the sorrowful and the distressed are
Christ's brethren, and that she is bound to
them, and that they have immortal souls
which she may win for Him. She moves
among them like a sister of Jesus and a
friend of God; and of her the Master says,
"Inasmuch as she hath done it unto one of
the least of these My brethren, she hath done
it unto Me."

Here are two men praying. One stands
upon the corner of the street, correct, puncti-
lous; at the appointed time he lifts his
hands, he raises his voice that he may be
heard of men. The other kneels in the dust,
ignorant, stammering, feeble; he lifts his
face to Christ and says, "Lord, I believe,
help Thou mine unbelief." And that broken,
stammering cry of honest faith pleases God,
and brings the blessing which would never
come to the Pharisee though he stood on the
street corner till the crack of doom.

Let us never be so foolish as to think that
it makes no difference whether we believe or
not. Faith is the soul of conduct; faith is
the blood of the breast; the vital power of
religion; without it, virtue is the alabaster
box empty; faith is the precious ointment
whose fragrance fills the house. Therefore
without faith it is impossible to please God.
— HENRY VAN DYKE, D. D., in "Straight
Sermons."

"AS LITTLE CHILDREN: MINISTER-
ING SPIRITS."

MRS. HARRIET A. CHEREVER.

"COME, Donald, let's gang to the kirk to-
morrow. It's many a lang day sin
we wor there. It might ha'p there'd be a
drop o' comfort come o' our gangin' oot to
th' hoose o' God."

"Hoot, woman! do ye think I'll go run-
nin' aroun' tryin' to get comfortin'?" I'll na
gang near the kirk. I'll bide where I be."

"I'm wantin' comfortin' sair, Donald."

"Gang you to th' kirk, Christie; an' the
gude Laird speaks to ye, I'll try it after."

"I'll na gang alone. It's breakin' me
heart 'twould be. I could na sit still, but an'
I hed my own gude mon aside me, I mought
find the word o' God wud help me. I begin
to sense somethin' wrong. Th' han' o' th'
Laird has been heavy upon us, but we ought
a-trust Him jost th' same, me lad; jost the
same!"

"I'm na complainin' o' th' Laird, lass; I'm
na greetin' about onythin'."

"Yes, ye be, Donald, ye're greetin' sair,
an' it's na use denyin' it. I waeke far oarn
troubled sleep to hear ye sighin' an' frettin',
an' it's allers th' same name ye're callin' —
'Willie! Willie!' Doan tell me it's na
greetin' ye are, me mon."

They were good Christians, both Donald
and his wife, but the comely, thrifty woman
had told the truth in saying the Laird had
laid His hand heavily upon them. It was
less than a year since they had left their
Scottish hills, and scarcely had they settled
in their new home when the only child, a fine
son of seventeen, suddenly sickened, and be-
fore the dotting parents realized any danger
he had slipped from their agonized vision —
entered within the veil.

Strangers in a strange land, and broken-
hearted! What wonder they felt small in-
clination to visit even the sanctuary; to sit
with those who, knowing nothing of their
aching hearts, would not think of besowing
a word of sympathy, would only cast curious
glances at the sturdy couple whose grave
faces and new mourning might for a moment
arrest the attention.

But the deep-seated, rugged affection which
made an affliction such as theirs akin to tear-
ing from their stronghold some of the firmly-
embedded rocks of their native land, had also
rendered acutely sensitive the conscience of
the pious, God-fearing woman, and it was no
chance proposal, but the result of a steadily
increasing sense of loyalty and duty, that
prompted her to urge her husband to go with
her to the church on the approaching Sab-
bath.

Had she known the occasion — that it was
called "Children's Sunday" — even her
sober heart would have faltered, and some
other Lord's day would have been fixed upon
for resuming church-going. So it was quite
as well that, when they reached the sanctu-
ary the next Sunday, it was all a puzzle to
them why flowers were fastened to the pews,
flowers suspended above the pulpit, flowers
everywhere on altar, steps, and every avail-
able space about the wide platform.

It all looked very sweet, and Christie was
glad that she and the "gude mon" had come.
For she had persisted and had her way; and
that because she had felt more and more
strongly the call to go up to the house of the

Lord, to sit with His people, and listen to the
words of one of His chosen servants.

The double text took hold at once: "As
little children: ministering spirits." The
sermon was simple, clear, and so distinctly
enunciated that the intelligent pair at the
rear of the large audience-room grasped every
word and understood it in their way.
They interpreted it differently in some re-
spects from what others might — received it
for what seemed to them a direct message
from heaven.

The minister had told the children in pleas-
ing language that they were surely expected
to come to the Saviour while young, because
those who entered the kingdom of heaven
must enter as little children. The dear
Christ had said so while on earth. Then he
had gone on to show that the angels of God
were employed as ministering spirits, sent
forth to minister to the children of God. "We
do not see the angels," he said, "but we may
believe they are about us. Perhaps the
bright faces of the flowers, the cheery notes
of the birds, the song of the brook, the soft
murmur of the wind, may have for us a sweet
reminder of the angels if we only see and
hear aright. Open your hearts to the kind
Spirit of God, and the good angels will be
swift to enter in."

He next proceeded to show how children on
earth could become ministering spirits to
needy hearts and souls. But what found
deepest lodgment in the minds of Donald and
Christie was the idea, beautiful and welcome
to them, that the lovely sights and sounds
about them in nature's glorious realm might
hold messages or reminders of the pure be-
ings who inhabit eternity.

The feeling grew and grew. Night after
night at the gloaming Christie would find
Donald seated on a rustic bench on the green
terrace beside the cottage door, his eyes fixed
in dreamy content on the flowers in their
neat beds; or, it might be, watching intently
some blithe bird singing its evening song on
the blossoming hedge. He had taken up
work with a better heart ever since the Sun-
day when the sermon written for the chil-
dren had brought comfort into his saddened
life.

"I can see the liddle everywhere," he
said. "He looks oot frae th' flowers. The
daisies beek an' th' lilies no to greet me,
an' bid me be o' good cheer. I hear th' blithe-
some voice o' th' bairn 'th' song o' th' birds
an' 'th' robin's call. I ken he's jost beyond
th' gloamin' an' a' we hae to do is to be faith-
fu', an' in th' Laird's gude time we shall hae
th' lad in our arms again."

Christie's hungry, longing heart was quick
to receive the wholesome, comforting lesson.
Everything fair and bright in nature took on
a new look to her sorrowing gaze. The
bright eyes of the pansies looked at her with
"faith," written in their glossy tints. The
pure lilies of the valley with their white
bells and matchless scent seemed born of
heaven; and the songs of the birds she be-
lieved bore messages of love she alone could
fittingly interpret.

Love for the Master, whose rich, dainty
provisions had done so much for her, led to
acts of kindness for others and a desire to
serve Him in loyal, useful ways. Her class
of lads in the Sunday-school became an ad-
ded solace; and to many an invalid, and into
more than one home of sorrow, went little
offerings of flowers with the quaint message
that the eyes of the angels were discernible
in their soft depths and the breath of heaven
lurking in their delicate perfume, were the
senses only acute enough to perceive them.

And so, through the service which was the
children's own, was borne a message the
minister thought not of — a message full of
helpfulness and hope for a father and mother
who were only children still to the tender,
compassionate eye of God.

ABOUT WOMEN.

— Mrs. Proctor, widow of the late Richard A.
Proctor, the famous astronomer, has been appointed
curator of the Proctor Observatory at San Diego,
Cal.

A bill extending full municipal suffrage to
women has passed the Michigan House of Repre-
sentatives, 57 to 25, and the Senate 18 to 11, and
has been signed by the Governor, thus becoming a law.
This is the greatest victory the woman suffrage
movement has won since Wyoming was admitted
to the Union as a State.

Miss Cynthia D. Rockwell, a teacher at Good
Will Mission, in South Dakota, has followed Miss
Goodale's example and married one of the Indians
in her school. His name is Richard King. Miss
Rockwell is a prominent Washington family, who
strongly opposed the marriage. Mr. King is well
educated, a licensed preacher, and was Miss Rock-
well's assistant. The couple will continue their
work in the Indian schools.

— Miss Mary E. W. Bartlett, of Newburyport,
Mass., and Miss Gertrude Nash, of Stoneham, gradu-
ated last week from the Boston College of Phar-
macy. Of the 269 students at the close of the
college year, seven were women, and they have
ranked well in the profession of pharmacy.

— A woman preparing for the profession of phar-
macy in the way of men. From six months to
a year of practical work in a drug store is required,
in addition to the course of study, to entitle the
student to graduate with full honors. This work is
difficult for a woman to obtain, because of the
druggists' prejudice against taking a woman as an
apprentice. — Woman's Journal.

— The Johns Hopkins University faculty has
decided to give the degree of Ph. D. to Miss Florence
Bascom, the only woman who has hitherto been
allowed to offer herself for a degree. Her subjects
are organic geology and paleontology. Her thesis,
on the volcanic rocks of Mount St. Helens, was pre-
pared last summer during a stay at Monterey
Springs. It involved a careful examination of a
mountainous area, five miles square, during which
Miss Bascom was the object of much curiosity on
the part of the natives, who dubbed her "the stone
woman." The results of her work have attracted
much attention among the geologists of this country,
and her thesis is regarded at the University as the
best ever prepared in the geological department. It
has been accepted by the authorities as entirely
satisfactory, and will shortly be published in full.

— Mrs. H. B. Goodwin, a popular authoress and
educator, the daughter of the late B. Bradbury,
and wife of the late G. C. Goodwin, a wholesale
druggist in Boston, was born in Cheshire, Me., in
1827, and died in this city, June 1, 1893. Educated
in the public schools and the Pennington Academy
in charge of Alexander H. Abbott, she became a
competent and successful teacher in the girls' depart-
ment at Bangor, and later was principal of the Female
Seminary in Cheshire, N. H. As a writer for the young
she early won success. "Maiden," her first story, was
published by the Appletons, and was received by the
public with great favor. "Sherbrooke," a story of
New England life, was highly commended. Then
followed "Dr. Howell's Family," "One Among

Many," "Christine's Fortune," "Dorothy Gray,"
"The Winged Series," and others. Mrs. Good-
win made several tours through Europe for observa-
tion and the study of art, in which she became quite
proficient. For many years her home was in Boston,
where she was a member of various literary, artistic,
social and benevolent clubs and associations. In
religious faith she was a devout Christian according
to the Baptist order. In the subject of female educa-
tion she exhibited a broad and intelligent interest.
At Wellesley she was long a trustee, and in frequent
lectures gave the different classes the benefit of her
careful and thorough art studies in Europe. In a
word, her life was a benediction through the wide
circle in which she moved.

"DANGER."

WITH the present enlargement of woman's
activities is much that is admirable and full
of the inspirations of hope for the future; but there
are also some elements of peril. There is danger
that ambition will contend with love for right to
prey; danger that ambition will be coveted
rather than affection; danger that, driven by the
pressure of less ennobling motives into work that is
noble, woman will assume burdens greater than her
powers. If she does, she is always liable to fall into
one or the other of two disasters. Exhausted by
overwork, and unrefreshed by any reservoir of
strength such as the quiet of old-time homes afford-
ed, she perhaps saps her vitality, lays a prey to
nervous exhaustion, becomes a semi-invalid, dreads
both the pains and the cares of maternity, and con-
tinues to avoid motherhood, if she does not eschew
marriage. Or, endeavoring to avoid this peril, she
possibly falls into still greater disaster — depends on
opiates for rest and on stimulants for strength. If
we may trust testimony apparently trustworthy, the
use both of narcotics and stimulants among women
has increased, especially in our great cities, to an
alarming degree. Fashionable drug-stores furnish
in the soda-water fountain a convenient bar, whereat
jaded nature seeks to borrow at a ruinous rate of in-
terest strength from tomorrow to meet the demands
of ambition for today; and the counter of the same
shop serves, sometimes with, sometimes without a
prescription, the means for gratifying the dangerous
opium appetite. It is possible that public moral ex-
aggerates the extent of these dangers; it is certain
that she does not wholly invest them.

Nervous exhaustion, insomnia, alcoholism, and
the opium habit are symptoms of a serious disease.
They mean that nature is exhausted, either by the
demands of real work or those of unreal and con-
ventional recreations. They mean that life is exhausting
the energy more rapidly than natural methods are
supplying it. . . .

We need a return to simpler ways of living; need
to reflect upon the homely but wise saw, "It's no
use killin' yourself to keep yourself"; need to ponder
Christ's suggestive words, "The cares of this
world and the deceitfulness of riches." Not only
the selfish way of love at home better than the
fascinations of admiration in society, but, even in
the best and most concentrated of lives, a careful ad-
justment of accepted duties to the endowments of
strength is necessary to the most enduring and
effective life. Nor is it enough that woman should
not undertake, except under that hard necessity
which leaves no choice, more work than she can ac-
complish without exhaustion. A first function of
the home is to furnish a reservoir of rest and strength
to the husband and father. The man's shoulder be-
longed under the burden; and if the woman, emulat-
ing his achievements, takes so much of life's bur-
den upon herself that her wearied husband, son,
brother, comes home, not to be rested, soothed, and
cheered by her presence, but to take on a new bur-
den in his sympathy with the overworked and
weary wife and mother, it is certain that she has
lost sight of her most sacred service. In her ambition
to render one of inferior utility. Too often, alas!
she can not prefer even this excuse for her nervous
and jaded condition.

We give place to no one in honor for the Dorcas
whose day is full of good works; to no one in glad
recognition of the enlarged life which has come to
woman in the last half-century; to no one in admi-
ration for the proof she has made of capacity equal
to her demands. But we reserve the highest honor
for that woman who so graduates her work to her
strength that she has a surplus of unexpended energy
for the tired household — energy which she imparts
that others may expend, and which she is uncon-
scious of imparting as they are unconscious of re-
ceiving at her hands. — Christian Union.

A WORD FOR ALL WEATHERS.

EVERYBODY talks of the weather, and a good
many fret and scold and grumble and com-
plain if it is not quite to their liking. But they
can not alter the weather, and the Lord has a good many
foes besides them to please when He makes the
weather.

He must provide water to moisten the earth in
summer and snow to blanket it in winter. He must
furnish heat to raise the corn and frost to mellow the
soil and kill the pestilence and cholera germs. He
must send great gales to carry off fever, infection,
and malaria. He must start His east winds to bring
the ocean vapors to water the thirsty soil. He has
fourteen hundred millions of people to feed and
please and take care of, and so He has something
better on hand than paying attention to every boy
who scolds, every girl who pouts, or every man who
swears about the weather. Better take the weather
as it comes. It is the only way you can get it, and
it's all the weather there is for you — H. L. H.

THE CHILDREN'S FOUNTAIN.

MANY persons having expressed surprise
that the commission for the "L. T. L." Willard
Fountain was not placed with an
American sculptor, the following letter from
Miss Anna Gordon, the originator of the plans,
will be read with interest: —

While it seems altogether appropriate that the
mother country should furnish the artist for this gift
from the little people of the World's W. C. T. U., it
was my full intention from the first to secure the
work of an American, and a woman sculptor. Miss
Anna Whitney, of Boston, was asked to accept the
commission when the plan was first projected; she
declined to furnish a special model as desired, but
made us a generous offer of a figure already in clay
which she thought would answer our purpose. Some
months later I visited her studio. Like all this cele-
brated sculptor's work the design was unique in conception
and exquisite in finish, representing a boy cupied,
rising from a base of lily leaves and holding above his
head a broad leaf from which the water fell in
fine spray into the basin below. My earnest wish
had been to make our proposed fountain an expres-
sion of the temperance reform, and if possible, to
have it represented by a child in the attitude of offer-
ing a cup of water to the passers-by. As a matter of
course, Miss Whitney's model had not been made in
this way, and I was not at all satisfied with it. It was
beautiful and was the work of an artist so justly re-
nowned, that for a long time I hoped we might be-
come its happy possessor.

Later it grew more evident that the delicate beauty
of the statue made it less suitable for a street foun-
tain than for a park or some indoor location, and it
was suggested that it might be placed in the rotunda
of the Temple. In that case a bronze basin was
necessary, which would have made the financial out-
lay beyond our means, for the children's enthusiasm
centered around an out-door fountain where animals
as well as "humans" could find refreshment, and it
was feared that they would not work with the same
interest if the plans were changed.

Just at this time came the great sorrow in Miss
Willard's home, and the necessity for change of
scene, which led us to accept Lady Henry Somerset's
generous invitation to visit her in England. On our

second trip across the sea after returning to the Den-
ver convention, I felt obliged, with sincere reluctance,
to relinquish Miss Whitney's fountain, and as we
were to spend the winter in and near London, it was
decided to give the order to a well-known sculptor
there. By this means it has been possible to carry
out our original thought in the design, and the
statue little figure of a girl with her brimming cup
will be loved by all who see it. Mr. George E. Wade,
of London, is a distinguished young sculptor, and
deserves all praise for the earnestness with which he
has sought to realize not only his own ideal, but
ours, in this significant gift from the world's children
to the city entertaining the Columbian Exposition.

ANNA A. GORDON,
Superintendent Juvenile Dep't.,
World's W. C. T. U.

THE IDEAL TRAVELING SATCHEL.

HOW many women know how to pack a travel-
ing bag properly — to pack it so that there
will be a convenient place for everything, and so that
things can be taken from their corners and replaced,
without a complete upheaval and public exhibition
of the contents? writes Edith Gray in a practical
article on "The Art of Packing a Satchel" in the
June Lady's Home Journal. The following method
of packing a satchel has been found after many
trials to be by far the most convenient arrangement
of the small belongings which it is necessary to take
on a railroad or steamboat journey.

The ideal traveling satchel is the square-topped,
wide-mouthed affair, which is fashionable at the pres-
ent time, the inside corners of which have a strip of
leather made into receptacles intended for the con-
venience of small articles, such as the button-box,
tooth-brush, nail file, scissors, etc. It contains two
pockets at the ends, and at the sides, and can be made
to hold quite a quantity of things. As a rule the re-
ceptacles in the strips of leather will hold a small but-
ton-box and tooth-brush — the brushes of the latter
should be protected by the small adjustable tin box
sold for this purpose — a nail-file, glove buttoner,
stitching pen, pair of scissors (to which a small
ribbon bow of some bright color is tied, for easy
identification), penknife and lead pencil with rubber
eraser.

In one of the pockets place three or four extra
pocket handkerchiefs, a second pair of gloves, an
extra veil, and a small envelope of court-plaster, and
in the other an envelope containing some postals, a
couple of addressed envelopes, one or two telegraph
blanks, and a few sheets of writing paper, or, better
still, a small writing tablet with blotter. A stamp
book, containing, with others, one or two special de-
livery stamps, should also be placed in this pocket.
If the satchel is not provided with the before-men-
tioned strip, this pocket should contain also the pen-
knife, penknife, and the stitching pen in a secure
case. In the other pocket drop the nail-file, button-
hook, glove-buttoner and tooth-brush.

In the bottom of the bag place a light-weight (silk
preferably, dark-colored Mother Hubbard wrapper, for
use as a night robe on sleeping cars, and a small
towel. A toilet case made from a strip of linen with
tying strings of ribbon or tape and plainly marked
"hair," should contain brush, comb and a box of
hairpins. A similar roll marked "sewing," should
hold a needle case, well filled with coarse and fine
needles, spools of black and white cotton, Nos. 40
and 60, small cushion stocked with black, white and
colored threads, a bag with a few buttons, small scissors,
and a celluloid thimble, the loss of which will not be
regretted as a matter of value. A soap box of tin or
celluloid paper for itself in convenience many times.
A sponge bag of silk or of some rubber-lined ma-
terial can either be purchased or made cheaply. A
whisk brush should be adjustably fastened to the in-
terior of the bag, and thus equipped the traveler is
proof against dirt and disordered apparel.

Take also an inexpensive black folding fan, and
a pair of rubber overshoes, wrapped in some dark cot-
ton material.

HEALTH NOTES.

Poisoning by Ivy.
For poison occasioned by the poison ivy (*Rhus Toxicodendron*) wash the skin with sugar of lead
dissolved in boiling water. Also wet a piece of bread,
sprinkle with soda upon it, and apply the soda
side of the bread to the affected part for thirty min-
utes. A solution of borax is safe and sure for any
skin affection or for poisoning of any kind. — Ex-
change.

Baby's Bottle.
A baby's nursing bottle should have no corners; it
should be round at the bottom,

The Sunday School.

SECOND QUARTERLY REVIEW.
Sunday, June 25
REV. W. O. HOLWAY, U. S. M.

I. Preliminary.

1. GOLDEN TEXT: "In all thy ways acknowledge him, and he shall direct thy paths" (Prov. 3:6).

II. The Lesson Analysis.

1. LESSON I (Matthew 28:1-10). "The Resurrection of Christ." It was the morning of the third day after Jesus had been laid in his guarded tomb. There had been no sign of life therein until this first Easter morn'g when He that was dead rose and came forth from the tomb. At the same moment the earth quaked and two angels descended to unbar the sepulchre for the living One to emerge. The soldiers, at first, became as dead men. The first to reach the spot were the faithful women, groping their way through the darkness. No need for spices or unguents, for the grave no longer held its victim. As they tremblingly entered the angelic sentinel bade them not to fear, and announced to them that Jesus had risen. He told them to hasten and tell the disciples. In a tumult of joy and wonder the women fled from the tomb to carry the strange tidings.

2. LESSON II (Job 5:17-27). "Afflictions of the Righteous." The lesson contained the concluding part of the speech of Eliphaz the Temanite. He implies Job not to "despise the chastening of the Almighty," who "bindeth up" as well as "maketh sore." No matter how numerous or serious afflictions may be, God is a sure Deliverer. Famine shall not waste, nor war destroy, nor "the scourge of the tongue" disturb, nor calamity threaten, the righteous man. With ravens and beasts and "the stones of the field" — that is with nature and inanimate nature — he shall be as secure. His tent shall be secure, his fold be unharmed. "Great" shall be his seed, and flourishing "as the grass of the earth." He shall be the blessing of prolonged years, dropping in the grave at last, "like as a shock of corn cometh in at its season." Job is importuned to lay these counsels to heart.

3. LESSON III (Job 23:1-10). "Job's Appeal to God." Replying to Eliphaz's exhortation to "acquaint" himself with God, Job bitterly complains that he cannot find Him. He could only appear before His tribunal, then he could successfully order his cause and fill his mouth with arguments. Then would he learn what controversy God had with him. He has no fear that God would crush him as a presumptuous weakling. He would listen, and Job would be acquitted of all personal guilt. But where shall he find this elusive Being? In front of him, behind him, on either hand he looks, but looks in vain. Baffled, weary, the afflicted man takes refuge in faith. He knows what that I take; when he hath tried me, I shall come forth as gold.

4. LESSON IV (Job 42:1-10). "Job's Confession and Restoration." This lesson describes the vindication of Job and his restoration to health and prosperity. God spoke "out of the whirlwind," and while He reproved Job for his querulousness, He yet accepted him for his fervent spoken "the thing that was right" concerning Him. Job received his rebuke with becoming humility: "I abhor myself," he said, "and repent in dust and ashes." The three friends, on the other hand, were strongly condemned. They were required to bring a propitiatory offering of seven bullocks and seven rams, and to ask for the priestly intercessions of the very man whom they had falsely charged with guilt. Even while Job prayed for them, his own captivity was turned, and his bodily diseases healed. Prosperity, wealth and honor were restored to him in double measure. He lived 144 years after his restoration.

5. LESSON V (Prov. 1:20-33). "Wisdom's Warning." Wisdom personified was depicted as standing in the city streets and places of concourse and lifting her voice above the din. She cries to the simple, the "fools," the "fools," begs them to attend to her reproof; and offers to endow them with her spirit and to teach them the lessons of right living. But her pleadings are rejected. Then her voice rings out in warning: Ye refuse my call; ye turn away from my outstretched arms. The time will come when you will be glad to listen, but when it will be too late; when, yoked to the sin you love and enduring their punishment, my face will wear to you the look of one who looks at you with distress. But for those who hearken there will be a different lot. They shall dwell securely, and be quiet without the fear of evil.

6. LESSON VI (Prov. 3:11-24). "The Value of Wisdom." Afflictions were declared to be — some of them at least — God's love tokens, the evidences of His gracious discipline, and are therefore to be patiently borne. He is truly happy who learns this and every lesson of wisdom. To make acknowledgments of this spiritual kind is far better than to gain silver or gold, or precious gems, or the fondest object of human desire. Wisdom profits length of days in her right hand; riches and honor in her left; and peace and gentleness are the ways in which she conducts her followers. To eat of her fruit is to enjoy "the tree of life" restored. Since wisdom is the work of Divine wisdom, may we feel that he is in harmony with the universe, and that all things will work together for his good. Safety shall guard his steps by day, and sweet at night shall be his sleep.

7. LESSON VII (Prov. 12:1-15). "Fruits of Wisdom." The lesson contained a good many proverbs, in which the following, among other, lessons were taught: A lover of wisdom is known to be such by his love of correction; whereas it is the sign of a stupid, brutish mind to hate reproof. Instability characterizes the wicked, steadfastness the good. A husband's crown of rejoicing is a virtuous wife; but she who canst shame her husband. The plans of a righteous man are righteous, while those of the wicked are "deceit." Malice of speech is natural to the ungodly man, but the innocent is saved by his meekness. To come to naught is the fate of the wicked; the righteous are secure in their habitation. It is the mark of a good man to care for dumb beasts, but the tender mercies of the wicked are cruel. A fool is stubborn in his own conceit, but he who listens to others' counsels is wise.

8. LESSON VIII (Prov. 23:29-35). "Against Intemperance." In this lesson we have depicted the mirth and madness of strong drink. "Woe," "sorrow," "contentions," "complaining," "wounds with out-cry," "redness of eyes," "characteristic of a 'larry long at the wine'" — these are the results of intemperance. There is no joy in the ruddy hue, the enticing sparkle. The eye inflames the desire. The basest passions are aroused by drink. It leads to unbridled sensuality. It loosens

the tongue to say "perverse things." It exposes the victim to serious personal peril. Robbed of his senses he is like one who makes his bed in the midst of the rolling dale, or falls asleep when clinging to the reeling mast. Experience teaches him nothing. When roused from his stupor he seeks again the fatal poison.

9. LESSON IX (Prov. 31:10-31). "The Excellent Woman." She is rare. Her "price" outweighs rubies. She is her husband's stay and upholder; his heart trusteth in her. Her hands are always busy. Her table is choicely spread. The light burneth early in her dwelling, that she may distribute food to her household and map out the day's work for her servants. By her industry and economy she sells garments and girdles, and purchases a field and cultivates a vineyard. Health results from these manifold activities. Her accumulations do not make her covetous; she has an open hand for the poor. She has no fear of the future. Her husband is recognized among the elders. Such a mother invokes the blessings of her children, and earn the warm praises of her husband. But her crowning grace is her piety. This makes her beautiful, whatever her face or form.

10. LESSON X (Eccl. 5:1-12). "Reverence and Fidelity." The writer incited a serious demeanor in God's house, and sincerity in all worship. Particularly did he insist upon care in making vows, and the strictest fidelity and promptness in fulfilling them. We must not imagine, because oppression is permitted and exists upon earth, that God is indifferent to it all. However much a man may love and covet silver, his possession will yield no genuine satisfaction. Increased wealth brings increased expenditure; also habits of luxury which rob its possessor of the sleep which is so "sweet" to the laboring man.

11. LESSON XI (Eccl. 12:1-7, 13, 14). "The Creator Remembered." Youth is pre-eminently the time to "remember" God. Life should begin with religion, because years bring weariness and age is attended with infirmities. We should not postpone this fundamental duty till mind and body decay, and the loosing of "the silver cord," the shattering of "the golden bowl," of "the pitcher at the fountain," of "the wheel at the cistern," proclaim the end of life's opportunity. Man's whole concern and happiness are condensed in the precept, "Fear God and keep His commandments."

III. Questions.

1. What is the Golden Text for the Review?
2. From what books were the lessons of the quarter taken?
3. Tell the story of our Lord's resurrection.
4. Who first came to the tomb, and what did they see and hear?
5. What were they told to do?
6. Give briefly the story of Job.
7. What advice did Eliphaz give him about "the chastening of the Almighty"?
8. Through what perils does God conduct the righteous man safely?
9. With what final assurances was Job urged to submit himself to God?
10. What was Job's chief cause of wretchedness, in Lesson III?
11. What confidences did he express?
12. What refuge did the afflicted man find?
13. How was Job vindicated?
14. What offering was demanded of his three friends, and what humiliation was exacted?
15. How did God deal with Job subsequently?
16. Who wrote the Proverbs?
17. To what classes does Wisdom call (in Lesson V), and what does she promise?
18. How is she treated, and what warning does she give?
19. Who is this "Wisdom" in the book of Proverbs?
20. What encouraging lesson and duty were taught in Lesson VI relative to afflictions?
21. Recount the reasons why he should be accounted "happy" who findeth wisdom?
22. Mention some of the principal contrasts between the righteous and the wicked in Lesson VII.
23. What physical infirmities characterize the drunkard?
24. To what personal perils does drink expose its victim?
25. What moral evils follow in its train?
26. What advice, therefore, should be followed?
27. What was said of the rarity and value of "the excellent woman"?
28. How was her industry illustrated?
29. What were the fruits of her economy?
30. What was the effect of her domestic life on her family?
31. What was her crowning grace?
32. What precept concerning reverence was given in Lesson X?
33. What was taught about vows?
34. Why was the love of wealth deprecated?
35. Why is youth especially the season in which to seek after God?
36. In what precept is man's duty expressed?
37. In what aspect was the Messiah predicted (Lesson XI)?
38. What serious charge was brought against the Jewish people?
39. What promise was given if they would repent?

The Conferences.

N. E. SOUTHERN CONFERENCE.

New Bedford District.
Central Church, Taunton, gave its new pastor, Rev. C. A. Stanhouse, a very cordial reception, which was followed, May 15, by a reception given by the Methodist Social Union of Taunton and vicinity. To this the Epworth League and Sunday-schools, as well as the pastors of churches of other denominations, were invited. During the evening Dr. L. B. Bates, of Boston, gave the interesting lecture on "Jerusalem and the Holy Land." The occasion was a very pleasant and enjoyable one. The year opens with encouraging

prospects. All will be glad to learn that the health of Mrs. Stanhouse is improving.
At the centennial of the West Congregational Church of Taunton, which was celebrated May 26, Rev. C. A. Stanhouse was called to take the place of another speaker and give an address on "Grand Problems for the Church to Solve, and Great Opportunities for Work in the Closing Years of this Century," which he did to the delight of all present. Revs. E. F. Clark and C. H. Ewer also had part in the exercises. Bro. Stanhouse delivered one of the addresses on Memorial Day in Taunton, which was published in full by the Gazette of that city.

At First Church Pastor King is preparing his large class of probationers for intelligent and useful membership in the church by meeting them weekly for instruction in the doctrines and polity of the church and in matters pertaining to personal religious experience.

At Grace Church the loss of Capt. W. H. Phillips is greatly felt, but under the leadership of Rev. E. F. Clark the church is earnestly giving itself to the work before it in a manner which will insure success.

The many friends of Rev. W. D. Wilkinson will be glad to learn that he has been discharged from the Brooklyn Hospital and has returned to his family at South Yarmouth, and hopes soon to be able to resume the work of the ministry.

South Middleboro has given Rev. J. S. Thomas and family a cordial reception, and they are now well settled down to the work of the year. Quite extensive repairs have been made at the parsonage, and more are to follow. About fifty people called at the parsonage on the evening of May 25, bearing hearty greetings and a well-filled May basket. Bro. Thomas' second son is a member of the graduating class of Boston University, C. L. A.; his eldest daughter, a graduate of the same institution in the class of 1890, is a teacher in Friends' Academy at Providence, R. I.; and a younger daughter is valedictorian of the graduating class at Taber Academy, Marion.

Pearl St., Brockton. — Rev. J. E. Johnson arranged an interesting program for Memorial Sunday, which was well carried out. The church was beautifully decorated with flags, potted plants and flowers. Special patriotic music was finely rendered. The sermon by the pastor, on "The Conditions and Duties of the Present and the Future," was timely. The local papers speak in highly commendatory terms of the entire service. Fletcher Webster Post 13, G. A. R., of the W. M. A. R. Corps, the Sons of Veterans and others filled the house as it has not been filled before for fifty years. Bro. Johnson has entered upon his second year's pastorate under very favorable auspices. The church has shown its appreciation of his labors by a handsome increase of salary.

West Palmouth. — A cordial reception was given the new pastor, Rev. F. B. White, at the residence of Capt. C. O. Hamble, May 25. An entertainment consisting of reading and vocal and instrumental music was followed by addresses of welcome from pastors of the two Congregational Churches of the town and Rev. H. G. Budd, pastor of the Methodist Church at East Palmouth. Refreshments were then served, and the company broke up with many expressions of good-will for the pastor and for the success of his work.

North Dighton. — Rev. C. H. Ewer has received 8 probationers into full membership since Conference. The pastor and family were surprised by a visit of about sixty of their parishioners on the evening of May 31. They brought a well-filled May basket of ample dimensions and valuable contents. The Epworth League has provided a course of lectures and entertainments, which was concluded recently with a concert by the Harmonic Quartet of Taunton, assisted by Miss Girardo, reader, of Boston. A small Chautauk Circle connected with this church has maintained meetings of much interest.

Nantucket. — The new pastor, Rev. R. J. Kellogg, has been well received. On Sunday evening, May 25, he preached the Memorial sermon before the Grand Army Post, and on the evening of Memorial Day he gave an address which a correspondent describes as of "rare force and patriotic fervor."

Rev. S. McBurney, of Providence, delivered the Memorial Day oration at Palmouth.

N. B. D.

Providence District.

A very interesting lecture was given in Emmanuel Church, Mansfield, recently, by Rev. W. J. Yates, on "Pathways of Palestine and Life of Christ." A good audience was in attendance, and the financial returns were quite satisfactory. The proceeds are to be used in remodeling the church spire, which work has been undertaken by the Epworth League. The League will soon open a reading-room in the church. Two persons have joined the church on probation since Conference. The Sunday-school class of the pastor, Rev. Charles E. Beal, called upon him a few evenings since, and presented him with a May basket and a copy of Whittier's Poems. Mrs. Beal's class remembered her, also, with equal kindness.

May 21 was Epworth League day at the church in East Greenwich, and was appropriately observed as such. Rev. J. T. Docking, of Westerly, exchanged pulpits with Rev. J. E. Hawkins, and in the morning spoke before a large audience from St. Luke 18: 15: "And they brought unto Him infants." He spoke of the great need of the church looking more closely after the young people. At 6 o'clock the Epworth League held a love-feast, and at 7:30 o'clock the Christian Endeavor Society of the Baptist Church and the Academy joined the Epworth League in their services. President George M. West, of the League, welcomed the visiting organizations, Dr. Blakeslee of East Greenwich Academy offered prayer, and Miss Sara A. Boardman, vice-president of the League, read from the Scriptures. Mr. Docking delivered an historical address. The local League was organized three years ago. On Wednesday of last week one of the delegates to the Cleveland convention when the Epworth League was organized, gave additional interest to the exercises of the day. The audience was large, and the spirit that prevailed was fraternal and delightful.

Rev. J. F. Cooper, pastor of the Broadway Church, Providence, will preach the Conference sermon before the students of the E. at Greenwich Academy, the evening of June 18. There will be a new departure this year in the program of anniversary week. On Wednesday evening, June 21, there will be a public debate by representatives of the Aletheion and Adelpheion Societies instead of an oration by a speaker from abroad. The Castilian and Philhellenic Societies will join in securing an orator for Monday evening, June 19. The principal reception will be given on Thursday evening of the same week. The present senior class is the largest, and is also believed to have reached the highest average in scholarship of any class in the history of the Academy. Fourteen of the members rank over 90 on a basis of 100 per cent, reckoning their standing for the past three years. This certainly speaks well for the work of the faculty under the guidance of their able principal, Dr. F. D. Blakeslee. This is the best year in the history of the school. Rooms are being applied for, for next year. Everything points to continuous prosperity.

Rev. J. F. Cooper gave a stirring address at the men's meeting of the Providence Young Men's Christian Association, May 21. The text was: "I write unto you, young men, because ye are strong."

Rev. E. E. Phillips, of Drownville and Riverside, finds himself in the midst of a large field whose cultivation he has entered upon with much zeal. At Riverside there is a debt of \$1,100 to be raised and a membership of only fifteen, which the pastor intends to increase. Other Methodists in the community will soon join the church. Two have recently joined the E. at Drownville. There is a good spiritual interest at Drownville. The members here number about twenty-five. The death of Sanford C. Hardy, the recording steward of the church, a young man thirty-nine years of age, deeply interested in the church, energetic in spiritual work and its chief financial support, was a most serious loss to this society. While digging a well the sand suddenly caved in, killing him instantly. Rev. F. L. Brooks, under whose ministry Bro. Hardy joined the church about three years ago, assisted the pastor in the funeral services. This death is a great affliction to the entire community. "Help, Lord, for the godly man ceaseth!" is the appropriate prayer of many. Bro. Phillips has six services to attend every Sunday, with two prayer-meetings and many other services during the week.

X X X
MAINE CONFERENCE.
Augusta District.
Munmouth. — Rev. W. B. Eldridge was called to his door by a loud knocking on the evening of May 25, and, quickly responding, found himself confronted by three bushel baskets filled with good things. Hearing the sound of retreating feet, he gave chase, and was soon surrounded by his generous people, who had chosen this way of hanging him at May basket. Following them into the vestry, he found that the May basket was really a generous "pounding," and included \$7 in cash for the pastor's wife, besides about \$9 worth of groceries, etc. The whole thing was an agreeable surprise to the pastor and family.

Leicester District.

Fitchburg Falls. — Rev. William Felstrom, a graduate of Boston University and a member of the North Indiana Conference, has been secured to supply this charge. The work started hopefully and enthusiastically. The people are bound to do their best.

Hammond Street, Lewiston. — Rev. T. F. Jones, the newly-appointed pastor, has shown commendable patience and skill in making himself at home in the parsonage. Through the co-operation of individual members of the church and congregation, needed repairs have been effected and furnishings secured. Bro. Jones preaches at North Auburn Sabbath afternoons to increasing congregations.

Park Street, Lewiston. — The revival spirit is still manifested here. Meetings are largely attended, and the interest undiminished. A parlor set has been added to the comforts of the parsonage.

Berlin Falls, N. H. — At the last quarterly conference, May 29, it was voted to instruct the trustees to purchase a suitable lot for a church edifice. The pastor, Rev. M. B. Green, has received 18 persons into full membership during the past year. Religious services are held in the Universalist church, which is leased for this purpose. Methodism must gain a strong hold in Berlin if advance ground is at once taken with reference to church building.

Gorham, N. H. — Rev. A. C. Traflet delivered the memorial sermon before the Grand Army on Sunday afternoon. Mrs. Traflet has frequent calls to preach in Gorham and adjacent towns.

Conway Centre. — The Epworth League does good work here in conducting the Sunday evening prayer-meetings in the pastor's absence.

Fryeburg. — The trustees are permitted by the last quarterly conference to sell, if possible, the church edifice at Fryeburg village. At the Harbor a good interest is manifested. A promising Epworth League has recently been organized. A revival seems impending.

NORTH CONWAY responds to the zealous labors of Rev. W. B. Jones in a deepening religious interest. At the love-feast, May 21, many earnest testimonies were given.

JUNIOR.

EAST MAINE CONFERENCE.

Rockland District.

This district has an area of fifty square miles, embracing the following counties: All of Knox and Lincoln, with parts of Waldo, Kennebec and Sagadahoc. There are 5,398 members, including probationers. There are 70 Sunday-schools, with 4,883 members. There are 51 churches valued at \$172,800, and 30 parsonages valued at \$31,200. The finances of the church are in a healthy condition. The benevolent collections compare well with the past; but it will require diligence on the part of the pastors and liberality on the part of the people to make as much gain this year over the last, as the gain of last year over the preceding year. There has been an increase of \$158 over the last year in the missionary offering. In the seven benevolences there is an increase of \$20. We ought to reach an average of one dollar per member this year for benevolent objects. The average salary of the pastors of the district is over \$600. The spiritual condition of the district is encouraging — 260 persons have been converted, and about 200 persons have been received into the church. Our motto this year ought to be — One thousand souls for Christ! It would be easy to win this number if all the members of our churches were like trees planted by the rivers of water, bringing forth fruit in their season. While the faithful are hard at work all the year round, bringing souls to Christ and building up the church, others rest through the summer months, expecting the preacher to get up a revival in the winter to carry them, like drift-wood, over another season. The members should be exhorted to full consecration. Holiness of heart and life should be urged as the privilege and duty of all believers to seek after and enjoy. Not specialists, but holy, faithful pastors, are best prepared and best able to lead their flock by the still waters and green pastures of perfect love, and to the highest Christian attainments.

Sea sport. — Rev. J. T. Richardson has been appointed pastor here. He comes to us from Drew Seminary highly recommended. The church is to be congratulated on being able to secure his services. Rev. Norman L. Marsh, who spent five very successful years with this people, becomes pastor of the Old Town Church in Bangor District. The good people of Old Town gave an enthusiastic welcome to him and his wife. That the burden of furnishing the parsonage might not fall too heavily upon the new pastor, the society purchased three carpets, a chamber-set, dining-room table and parlor chairs, and had

tea awaiting the pastor and his family. Such manifestations of good-will are worthy of imitation.

Vassalboro. — Great satisfaction is manifested in the return of the pastor, Rev. S. A. Bender, for the second year. That some good reports will be sent in from this circuit this year, we are sure from the present outlook. Improvements are being made at this time on the parsonage property.

Round Pond. — Rev. G. E. Edgett, pastor, comes to this field from Millbridge, on Bucksport District. He is well received and happy in the work. The change is an agreeable one to him.

Danversville. — This circuit is in charge of Rev. C. L. Banghart. He comes from Freetown, on the Bangor District, where he had a very successful pastorate. He goes into the campaign here hopefully.

Norfolk Camp ground. — This popular resort is in luck. Arrangements have been made with Rev. G. D. Lindsay, of Congress St. Church, Portland, to hold a four-day's Chautauquan Assembly, August 14-19. The first session will open Monday evening, Aug. 14. An attractive program has been arranged. Among the prominent speakers and workers announced we find the names of Miss Lucy Wheelock, of Boston, Mass.; Rev. Geo. W. Field, D. D., of Bangor; Rev. I. H. Packard, of Somerville, Mass.; Rev. R. S. MacArthur, D. D., pastor of Calvary Baptist Church, New York City. Dr. MacArthur is to give three lectures: "Ramblings among Words," "The Land of the Midnight Sun," and "Elements of Success in Life." Camp meeting is to begin Aug. 21, to continue four days. A new auditorium is being built, and will be dedicated during the meetings. Dr. O. H. Fernald, pastor at Castine, will lead the host. Bro. Fernald was recently elected leader for the third time. This would indicate that he is popular as a presiding officer.

Rockland. — Rev. C. W. Bradlee, the pastor, has been sorely afflicted. In addition to all the sickness he has had in his family, as mentioned in the Herald a few weeks ago by the St. Johnsbury District correspondent, he has been, since his appointment to this charge, quite sick with tonsillitis. In consequence, he did not arrive here for good until Saturday, May 20. His family came the following week. The St. Johnsbury people made Bro. Bradlee a present of \$50 the day he left them. Good congregations greet him. "Everything," he says, "looks promising. One young man sought Christ last Tuesday evening."

Winsor and Cross Hill. — The sad news reaches us of the sudden death of the pastor, Rev. S. Bickmore. Many hearts will be sad on learning that he is no more. He was a capable, gifted man, an excellent preacher, and a man of God, beloved by everybody. The bereaved wife and children have suffered a great loss. May the God of all grace comfort their hearts!

Canaan. — The fourth anniversary of the Epworth League was celebrated May 14. In the evening the services were very interesting. The program was of a high order. Addresses were made by the pastor, Rev. C. C. Phelan, and several others. L. G. March, of Rockland, secretary of the Y. M. C. A., was present and rendered valuable assistance. The young people of this church are enterprising and energetic. The League is in a prosperous condition. The pastor is beginning his third year instead of his second, as erroneously stated in a former communication. He delivers the Memorial Day oration in one of the adjoining towns.

The Conference Minutes are in circulation. Rev. C. A. Plimmer, the editor and publisher, did well in getting them out so early. They are creditable both as to matter and mechanical execution, and should be appreciated by our people. According to the figures, there are 10,461 communicants within the jurisdiction of the E. at Maine Conference. During the past year \$67,000 were paid out in salaries. The church property is valued at \$560,575. There are over 12,000 Sunday-school children, with 1,891 officers and teachers. There are 138 church edifices and 74 parsonages. The contributions for benevolent purposes last year were upwards of \$9,000; \$11,332 went for current expenses, and \$25,330 for building and improving church property.

China and East Vassalboro. — Rev. F. W. Brooks, pastor, is beginning his third year with this people with his usual courage and enthusiasm. He now lives in China. East Vassalboro submits gracefully to his deposition. A Sunday-school has been organized in China which is working successfully. Estelle Brainard is the efficient superintendent. Four large new lamps have been placed in the East Vassalboro church through the efforts of the enterprising ladies of that place. These lamps, with another given to the society by Mr. J. Butterfield, brilliantly light the place of worship. May 28, the pastor delivered a sermon before the G. A. R. The church was profusely decorated. There was a large congregation. The service was spoken of as one of unusual merit. He also gave the Decoration Day oration the following Tuesday. The pastor has a Remington bicycle, and finds it of great service in his work.

Windsor. — This is a beautiful farming community on the banks of the Georges River. Rev. W. B. Greenlaw, the pastor, and wife are well received and are prosecuting the work with zeal and determination. This is Bro. Greenlaw's first charge. His introductory sermon was the second he has preached. He is a consecrated brother and will succeed.

AMOS.

VERMONT CONFERENCE.

St. Johnsbury District.

Bacon. — Editor Blake, wife, daughter, and two nephews started for the World's Fair, May 18, declining to go with the press excursion as that included travel during the Sabbath both ways — a commendable example on their part. Rev. H. A. Spencer, financial agent of the Fair, preached both mornings at the St. Johnsbury church, and a Barton room for the Seminary seems to be in progress, a half-score of students being possible from this section next fall.

Newbury. — The pastor, Rev. A. G. Austin, and wife received a severe "pounding" at the hands of the members of the church and congregation upon their return from Conference. The pounding left them richer, however, instead of sorer. The people are greatly encouraged at the prospect, and four seekers were at the altar Sunday evening at the close of a quarterly meeting.

Peabody. — The interest continues to increase. May 21 was communion Sunday, with sermon by the pastor in the morning, and by the presiding elder in the afternoon. At the close of the evening prayer-meeting four were at the altar. The quarterly conference, though held at a most unpropitious time for the farmers — a 9 a. m. — was well attended, and the charge is pervaded with harmony and hopefulness.

Island Pond. — The Grand Army Post at this place is named after Z. M. Mansur,

who is the efficient Sunday-school superintendent at Grace M. E. Church, and an honored layman throughout the Conference. He is very active in many lines of church work and a great help to his pastor, Rev. G. O. Howe.

Barrre. — On Memorial Day the officers raided several places of resort and secured ten barrels of beer and more or less of stronger liquors. For the past three years a union monthly Sunday evening temperance service has been held at the Opera House, and the attendance ranges from six to eight hundred. A Law and Order League has also been maintained, and some of the chief promoters of the effort to secure a vigorous enforcement of the law are found in the Methodist Church.

Greenboro Bend. — Rev. H. W. Worthen, of our church in Hardwick, delivered the Memorial Day address at this place. Those who know the speaker best will not need to be told that it was worthy of both the occasion and the man.

St. Johnsbury Centre. — The quarterly conference at this place has raised the preacher's salary \$75 — a fitting testimonial to the worth of Pastor I. P. Chase.

Hardwick. — G. A. R. Posts in this section seem to appreciate the patriotism and eloquence of Methodist ministers, since several of them stationed hereabouts were called to speak on Memorial Day. Rev. Eliza Snow, of White River Junction, delivered the oration at this place.

Epworth League. — The District Epworth League Convention is to be held at St. Johnsbury Centre, June 20-21. It is hoped that there will be a large attendance.

Troy. — Rev. W. S. Jenne, of this place, was honored by being selected as the Memorial Day orator at Bradford. The Post at Bradford numbers in its membership ex-Gov. Farnham and other eminent citizens.

Vermont Holiness Association. — One of the secretaries of this organization informs us that they have secured a man to take the field in place of the president, Rev. H. F. Reynolds, who has returned to the pastorate. The name of the new field agent is not stated.

V. M. S. — The Commencement exercises of the Vermont Methodist Seminary will occur June 11-15, and it is hoped that there will be an unusually large attendance. Rev. Dr. J. O. Peck, of New York, will speak before the alumni on Wednesday evening from the theme: "Yosemite: Wonder of Wonders." The musical recital will occur Monday evening, and the prize speaking Tuesday evening. Commencement proper will be held Thursday forenoon, and the twenty-fifth anniversary of the location of the school at Montpelier will be celebrated by a banquet at the Pavilion at 1:30 Thursday afternoon. Let every minister in the Conference, every alumnus and old student of the school, and every friend of education, plan to be present!

REPLAW.



Mr. Chas. N. Hauer

Of Frederick, Md., suffered terribly for over ten years with abscesses and running sores on his left leg. He wasted away, grew weak and thin, and was obliged to use a cane and crutch. Everything which could be thought of was done without good result, until he began taking

Hood's Sarsaparilla

which effected a perfect cure. Mr. Hauer is now in the best of health. Full particulars of his case will be sent all who address

C. I. HOOD & CO., Lowell, Mass.

HOOD'S PILLS are the best after-dinner pills, assist digestion, cure headache and biliousness.

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In one minute the CUTICURA Pain-Plaster relieves rheumatism, neuralgia, sciatic, kidney, chest, and muscular pains and weakness. Price, 50c.

CHURCH REMODELING.

THOMAS W. BILLOWAY, Church Architect. No. 10 Park St., Room 8, Opp. Prov. R. Station.

Mr. Billoway's long practice in remodeling churches enables him to save and utilize all the valuable parts of an edifice, and for a comparatively small outlay produce a building preferable in most respects to a new one of much greater cost. He proposes to continue this work as a specialty and teaches his services to committees who would practice economy, and where the means are limited. A visit to the premises will be made, and an opinion and advice given, on receipt of a letter so requesting.

ESTABLISHED 1837.

CHURCH ORGANS!

Correspondence Invited. BOOKS REMOVED,

Review of the Week.

Tuesday, June 6.

- The jury for the Lizzie Borden trial chosen.
- People dying by thousands of cholera in Anatolia.
- The thermometer rises to 91 degrees in this city, and 94 in New York.
- The Danish and Japanese exhibits at the Fair formally opened.
- The impeached State officials of Nebraska declared to be innocent by the Supreme Court.
- The President to call an extra session of Congress in September to adjust the financial question.
- A parachutist falls 3,000 feet at Trenton, and is killed.
- The Canal Street Bank in New York city goes into voluntary liquidation.
- Mr. Gladstone accepts an amendment to the Home Rule bill, forbidding the Dublin legislature to deal with the extradition of criminals.
- A run on all the State and savings banks in Chicago.

Wednesday, June 7.

- The Rapid Transit bill, very much amended, passes the Massachusetts House.
- Moody Merrill disappears from this city; attachments amounting to nearly \$300,000 on his property.
- Sig. Cundinello, ex manager of the Bank of Naples, indicted at Rome for embezzling \$450,000 lire of the bank's funds.
- Death of Edwin Booth.
- The Boston & Nova Scotia Coal Co. organizes at Halifax, with J. W. Chandler as president.
- The Infants Exposed at Chicago.
- Great damage by lightning, wind and rain in New York and Brooklyn.
- Two Boston banks lose over \$11,000 by clever forgeries.
- Baccalaureate sermon to Boston University graduates by President Warren.
- Thomas Nelson Page, the author, marries the widow of the late Henry Field, of Chicago.

Thursday, June 8.

- Half of Fargo, N. D., in ashes; 2,000 people homeless; loss estimated at \$2,000,000.
- Irish members agree to fight together to push the Home Rule bill.
- The Massachusetts Senate orders the Rapid Transit bill to a third reading.
- The will of H. E. Glover, of Cambridge, leaves about \$100,000 to various institutions, principally Baptist.
- Joseph M. Wales, of Dorchester, arrested on a charge of forgery.
- The President officially promulgates the Russian extradition treaty.

Friday, June 9.

- Ford's old Theatre, where Abraham Lincoln was assassinated in 1865, of late occupied by 400 government clerks, collapsed, killing 22, and inuring about 50.
- The Boston Rapid Transit bill passes the Massachusetts Legislature.
- The charter of the Bay State Gas company, revoked.
- Gov. Russell reviews the militia at Framingham.
- The funeral of Edwin Booth, the great tragedian, attended in New York by Bishop Potter. The burial at Mt. Auburn Cemetery at evening.
- Desperate fight at the Drainage Canal, near Chicago, between a band of strikers and the 100 colored laborers who refused to strike.
- James Gordon Bennett, of New York, injured in Paris by a fall from his carriage.
- An attempt to assassinate President Macdonald of Nicaragua.
- President Higginbotham decides to close the gates of the Fair without further appeal from Judge Woods' decision.
- The United States Court grants the appeal against Sunday opening, but refuses to issue a subpoena.
- The injunction, though made out and signed, is held in reserve for Chief Justice Fuller's decision on the motion for a suspension of the injunction.
- Sir Charles Russell spoke again before the Irish Sea Commission in favor of the British position.
- The Infants and Prince Antonio visit the Fair quietly and unannounced.
- Loren A. Thurston, the new Hawaiian minister, presented to the President.

Saturday, June 10.

- The battleship "Massachusetts" built by the Cramps at Philadelphia, launched.
- The Massachusetts Legislature adjourns sine die.
- Chief Justice Fuller grants a suspension of the injunction against Sunday opening, thus allowing the Fair to remain open on Sunday.
- Governor Russell starts for Chicago.
- The Columbian Fair opened by the order of Chief Justice Fuller on Sunday. Small attendance.
- Secretary Lamont orders a court of inquiry into the Washington disaster.
- The priceless lace sent by Queen Margherita of Italy to the Fair, stolen.
- The first brigade breaks camp at Framingham.
- The gunboat "Machias," on her trial trip, makes 12 knots an hour.

Monday, June 12.

- The Columbian Fair opened by the order of Chief Justice Fuller on Sunday. Small attendance.
- Secretary Lamont orders a court of inquiry into the Washington disaster.
- The priceless lace sent by Queen Margherita of Italy to the Fair, stolen.
- The first brigade breaks camp at Framingham.
- The gunboat "Machias," on her trial trip, makes 12 knots an hour.

WORLD-WIDE AGITATION AND PROGRESS.

(Continued from Page 1.)

seems to meet most just at present," continued Mr. Van Ness, "is a paper for the boys and young people—something which will be wholesome and moral, which seems to be supplied here in the East by such papers as the *Y. M. C. A. Compass*." He said the great difficulty in the West was that the boys were filling their minds with the trashiest of pictures, and daily saw the most sensational readings in the commonly circulated papers, on bill boards, and in shop windows. He said one of the best things that could be done just now would be to send large numbers of such a paper, and to send the copies to these boys and girls for one cent or two cents a copy, thus providing them with healthy reading.

The Pulpit Policy.

The Pope has instructed Monsignor Satelli to express to Cardinal Gibbons the thanks of the former for the discourse recently delivered by the Cardinal in favor of the restoration of the temporal power of the Pope, and

I you are interested in Nova Scotia, you should send for the new 1893 illustrated Souvenir Guide Book of that picturesque Province, which has just been issued by the Y. M. C. A. Steamship Company. This book gives a complete and entertainingly written description of that favorite vacation resort, with all the different tourist routes, and other necessary information, and is enriched with beautiful engravings of Nova Scotia scenery, etc., made from photographs taken especially for this purpose. It may be obtained by sending 10 cents in stamps for a copy to J. F. SPINNEY, Agent, Lewis Wharf, Boston.

In view of what Hood's Sarapallina has done for others, it is not reasonable to believe that it will also be of benefit to you?

Connoisseurs of ceramics have been attracted in the past week to the exhibit of the old blue delft underglaze, or rather reproductions of it, in plaques, tiles, etc., imported by Jones, McDuffie & Stratton from Holland.

to inform the Cardinal that the Pope is greatly satisfied with the language and argument of the discourse. The journals recognized as organs of the Vatican concur in saying that the Pope has modified the scholastic policy heretofore enunciated in regard to the United States.

Driving Out the Jews.

Dearest Russia, a monthly publication, announces that Russian persecution of the Jews is extending to Poland. It says that 480 families have been expelled from the Rouda Gostowski district alone. The heads of the families were engaged in trade and possessed more or less real estate, which they were forced to abandon. Some of the expelled families have passed through London on their way either to America or to Cape Town. Most of these people are educated and are well supplied with money. This driving out of the Jews is the outcome of measures that Gen. Gourko initiated months ago.

Five Points in New York Transformed.

All of the property known as Mulberry Bend, New York, was condemned last week and turned over to the Park Department. It includes the famous and infamous Five Points. A park with growing trees and a few patches of green grass, long rows of hard benches where swarthy men may sit on summer evenings and smoke their pipes, the playground of hundreds of sons and daughters of sunny Italy—this will be the Five Points of tomorrow, and such the transformation which will cost the taxpayers of Gotham nearly \$2,000,000.

The Presbyterian Rest Opened.

The new institution known as the Presbyterian Rest for convalescent patients in White Plains, N. Y., was opened last week. The trustees of the institution are prominent New York women. There are forty beds in the institution, which is a branch of the Presbyterian Hospital, New York.

A Religious Paris Paper Proposed.

A number of prominent ministers of New York met last week to discuss the feasibility of establishing a religious daily paper in Paris. A statement in regard to the proposed paper was made by Arthur H. G. de Rougemont, of Paris, who explained that the Paris papers were nearly all in the hands of Jews, and that there was no such thing as a pure family paper in the city. He proposed the purchase of the *Partie National* newspaper, and its conversion into an organ that would serve as a link between all the branches of Protestantism in France. It would not be a religious paper in name, but would be such in reality.

Attendance Upon Sunday-school.

Secretary Worden, of the Presbyterian Sabbath-school Society, has been to Washington and verified the following statistics, with the aid of government experts:—
The total population of school age in this country, as given in the United States Census, is 22,447,392. Of this number less than 8,200,000 are to be found in attendance upon the Sabbath-schools of all denominations, including Roman Catholics. This leaves 14,247,392 outside of all Sabbath-schools. Where are these? In all parts of this great land, especially in our greater States, in the South, the West, the Northwest and the Southwest, and far off on the Pacific coast. Millions of them live at a distance from churches, Sabbath-schools, or any Christian institution. If they are to be reached at all, the Sabbath-school missionary must go after them. Calls are coming daily from the perishing colored children of the South, from the frontiers of Texas, Indian Territory, Nebraska, the Dakota, all the great Northwest, and from the mountainous regions of Kentucky, Tennessee and West Virginia.

THE CONFERENCE.

(Continued from Page 3.)

number have given tokens of sound conversion. The first Sunday in June the pastor, Rev. O. W. Scott, received 17 on probation, 2 in full connection, and 10 by certificate. Such revival spirit quickens all parts of the church life. The affairs of the Epworth League are receiving due attention. Twenty-nine subscribers to the *Epworth Herald* have recently been secured, and a Junior League is in process of formation.
East Thompson.—The Ladies' Aid Society recently gave an orange supper at the home of Mr. O. Robinson, which was also the first occasion of meeting the pastor, Rev. L. H. Massey, in a social way. The supper was a beautiful one, oranges, in no small quantity, being well supplemented with an abundance of cake. An interesting program was rendered, closing with happily worded remarks by the pastor. Bro. Massey is well received among the people. Considerable improvement has been made in the parsonage and more is to follow. The present year bids fair to be one of encouraging advancement.

At Willimantic Camp-ground the summer life begins to appear. Five families are already established in their cottages for the season. Work on the grounds is progressing, putting them in shape for the camp meeting. The Association will take charge of the store on the grounds this season and attend to supplying groceries and provisions. The various committees are giving attention to the work of their several departments, and it is expected that the meetings will be, as usual, a time of refreshing and spiritual uplifting. The week previous to the camp-meeting will be almost equal in interest, to many persons, with the regular services. Arrangements are maturing for a series of Bible services from Tuesday evening to Thursday evening. Addresses by noted speakers, study of special portions of the Bible, a lecture on "The Egypt" and another on the "Life of Christ," both illustrated by one of the best of stereopticons, with other interesting exercises, should attract and benefit a large number. It is quite likely that Friday will be devoted, as usual, to temperance, and Saturday be occupied by a convention of the State Sunday-school Association. Such a series of meetings ought to prepare the way for a penitential time at the camp-meeting.
W. J. Y.

MAINE CONFERENCE.

Portland District.

Will the brethren please send me notes of Children's Day services, and other items of interest?
Berwick.—The interest is sustained wonderfully. Seventy-five were present at class June 1, and 17 were received on probation. The children's meeting is prosperous, and quite a number of those who attend this service have found the Saviour. The League meetings are largely attended, and are seasons of great spiritual interest. The praying band is doing a grand work in the outlying districts. In one neighborhood thirteen have been saved. The Sabbath-school is much in need of more room. Does not this great blessing clearly indicate that the church should strike for a new enterprise, that shall give better conditions for the study of God's Word?

Pleasantville.

Important improvements were made in the vestries and parsonage last year, and the work is to be continued on the church edifice. The plans contemplate sep-

arating the large recess from the audience-room and providing for the singers at the front and near the preacher on his right, retouching the frescoing and painting the church. This work will be a great improvement. Finances are moving easily, and pastor and people work together in blessed communion in the service of the Master.

Saco.

One of the trustees, Mr. Horace Hall, has bought a house especially for the use of the preacher. The property is valued at \$2,500, and will be put in excellent condition for the pastor's family. The salary is placed at \$1,000, besides the use of this house. The church can afford to do this, as the subscription is now more than \$1,700—in advance of anything in the history of the church. We can suspend at least for a time the use of that terrible name that has been trying to stick to the Sabbath that is employed for raising funds for church work. There has been an increase in class attendance, and in some of the children's meetings nearly all of the children take part. This charge is one of the best of the appointments—in making an advance all along the line.

South Portland.

This place has also made the largest subscription for expenses known in its history. These cheerful offerings will be followed with blessings. Some of the churches are learning, to their great profit, to avoid the displeasure spoken against the people who, in the days of Mr. Child, withheld their offering from the Lord. This church especially excels in Sabbath-school attendance. Unless some of the schools have advanced recently, this school is third in the Conference in attendance, excepting term time at its Seminary. The audience-room has been opened with the vestry for the school hour. The young ladies have formed a "Win One Band," and about thirty have indicated their purpose to join it. About twenty young men visited the parsonage and passed a delightful evening, June 7, and the pastor, Rev. I. G. Ross, is leading them in the consecration of forming an Association for the improvement of the young men of the place. A very gracious religious influence pervades the whole neighborhood, and about thirty have indicated a purpose to be disciples of the Lord Jesus.

Many of our preachers were invited to deliver memorial sermons, and quite a number to give addresses on Memorial Day—Rev. E. L. House, at Gorham, M. S. Hughes at Cornish and Cambridge Mills, G. R. Palmer at Waterville, and G. D. Lindsay near Bangor on the Sabbath.

Augusta District.

The Conference year has opened very encouragingly for the district. There were more pastoral changes at Conference than usual. As far as we know, every pastor has been cordially and gladly received and is happy in his appointment. In Franklin County only one pastor is returned to his church by the Bishop. *Kingfield, Phillips, Strong, Industry, and Wilton*, with new pastors, report increased conversions and interest. *Farmington* and *New Seb* are in a healthy state and planning for aggressive work. *Temple* church is in a healthier state than formerly. *Staten* is to have the services for the year of a young man just graduating from the Maine Wesleyan Seminary.

There were no changes in the appointments in Androscoggin County. *Livermore Falls* has been for months fearfully scourged by sickness and death. While the church has been weakened thereby, it is in a healthy religious state. The revival work on the *Livermore* and *Hartford* circuits continues. At a quarterly meeting recently, every one in the congregation at *Breton* in the forenoon partook of the sacrament; and at the afternoon at *Bartford*, where it had not been administered for fifteen years, all partook but two, and some who had never seen it administered before. The pastor has been very sick, but at last accounts was recovering. The pastor on *East Livermore* and *Fayette* circuits writes me that the season opens at *North Fayette* with larger congregations and Sunday-school than for a long time before.

Five of the twelve charges in Kennebec County have new pastors—*Augusta, Hallowell, Monmouth, Oakdale*, and *East Rock-ford*—and on each of the work of the year has commenced with a healthy enthusiasm. *Winnport* has had some conversions since Conference. *Gardiner* is agitating extensive church repairs. The pastor at *Mr. Vernon* has moved into the parsonage recently purchased. The work and prospects at *Water-ville, Kent's Hill, Wayne* and *North Augusta* continue the same as last year. The pastor at *Richmond* has been enjoying a few weeks at the Columbian Exposition and other parts of the West.

In Somerset County, *Skowhegan* is the only church that has a new pastor, and from it we are hearing very favorable reports. *Fairfield* is feeling the benefits of the revival it enjoyed in the spring. The pastor at *Nadison* has been obliged to change tenements on account of the sale of the house he occupied. The pastor and spiritual members of the church at *Solon* are earnestly desiring to have a revival this year. At *North Anson* they are in the midst of building a parsonage.

NEW HAMPSHIRE CONFERENCE.

Dover District.

Greenland.—Rev. J. W. Adams preached a memorial sermon before Gen. Gilman Marston Command Union Veterans' Union, Portsmouth, N. H., May 29, and gave the letter at the last quarterly meeting. A persons year is anticipated.

Pittsfield.

Rev. G. A. Emery was appointed here last Conference. He is very pleasantly located in the parsonage, which is almost new. The Junior League have voted to use \$75 of the money they have on hand toward furnishing the house. Bro. Emery is doing excellent work, and is highly esteemed. He delivered the address Memorial Day at Stowe, his former charge.

Brownsville.

Rev. G. F. Partridge returns to Brownsville for another year, and has the honor of being the only man on Montpelier District serving a church for the fifth year. There is no reason why he might not be returned for a sixth year as well as for a fifth. When there is a five years' limit and only one man in thirty-six remains that length of time, would there be a great deal of danger if that limit were removed?

Bradford.—Rev. L. P. Tucker was also called back to his old charge at Wilmington to deliver the address upon Memorial Day.

Montpelier Seminary.

The election of Prof. E. M. Smith, D. D., to the principal's chair is good news to the friends of the Vermont Methodist Seminary. With a man of such ripe scholarship and experience at the head of the school, and with an executive committee wise enough to give him "full swing," we need have no fears for the success of the school. It will have very few rivals in New England. Brothers, rally the students, fill the halls, and the hopes of the fathers in founding the school will be realized in the near future. Without any mental reservations on your part, you can heartily and safely recommend the Seminary to all our young people.

St. Albans District.

Morrisville.—A children's choir is now a feature of the Sunday evening services at the church. The pastor usually gives a lecture, preceded by a praise service.

Richford.

Five candidates received the ordinance of baptism, May 21.

Eden.

Rev. G. L. Story delivered the oration on Memorial Day at this place. It is pronounced a fine one.

Waterbury.

A musical convention was held last week at the assembly room of the Methodist church, conducted by W. J. Harrington, assisted by the Ladies' Arion Quartet. It closed with a concert at Barrett's hotel.

Miltonboro.

A reception was tendered to Rev. W. H. and Mrs. A. Kinsman, at the local church. The pastor addressed the company. Edith Hill gave a recitation, and the time was passed pleasantly with social chat and vocal and instrumental music. Mr. Farrell, of Montreal, violinist, rendered some fine selections.

Cambridge.

Union services were held at the Methodist church on Memorial Day. Rev. Mr. Starman gave a very interesting discourse. The Sabbath-school is re-organized, with Mrs. D. A. Jones superintendent.

Colchester.

Bro. Munger, another old and faithful steward, has passed into the heavens. He was father of Rev. C. Munger, of Troy Conference.

St. Albans.

Memorial services were held in our church on the evening of Memorial Day. Gov. Fuller, on his way home from Montreal, stopped over, and gave an able and interesting speech, supplementary to the oration delivered by Rev. J. K. Fuller. Several persons were baptized by Rev. B. L. Bruce, May 21, and more candidates will be as soon as practicable.

St. Johnsbury District.

Newport Centre.—Rev. S. G. Lewis, the pastor at this place, was honored by being invited by the G. A. R. Post to deliver both the memorial sermon on Sunday and the address on Tuesday.

Glover.

Rev. J. McDonald has been ill with hay fever and unable to preach.

In and Pond.

The fifteenth anniversary of the marriage of the pastor, Rev. Geo. O. Howe, and wife was pleasantly celebrated by their parishioners, who gave them a costly and elegant fruit dish.

Grafton.

Hon. I. N. Hall recently celebrated his 83rd birthday, and feels profoundly grateful for God's abounding goodness. He will be present at the annual banquet of the Y. M. S., and is rapidly gaining in health. Bro. Hall has long been an honored and influential layman in Vermont Methodism.

F. M. S.

F. M. S.—F. R. Clement, one of the most successful business men the Seminary ever sent out, recently paid the school a visit, and told of the interest felt in its fortunes by the Western alumni. Mr. Clement is one of the most active and useful of the trustees.

South Troy.

The Bradford Opinion, in commenting upon the memorial address delivered there by Rev. W. S. Jenne, pronounced it spirited and able, and said that the quiet attention was "an expressive testimony to Mr. Jenne's ability to hold an audience."

Preachers' Meeting.

Owing to unexpected complications, the writer was unable to attend the district meeting at Lyndonville. Doubtless a report will be sent by the secretary.

W. H. M. S.

A District W. H. M. S. convention was held at Plainfield, June 7-8. The address Wednesday evening was given by Mrs. N. C. Alger, of Bourne, Mass., and was good, of course. The attendance was not large, but the interest was excellent and the papers instructive.

bers of the board having charge of the "Books to be Read" will please designate the particular books of which they will expect a syllabus at the mid-year meeting.

Bathetic Society.

The company of young ladies composing the organization recently gave a lawn party on the Seminary campus. Hundreds of Chinese lanterns lit up the scene, and the Montpelier Military Band discoursed sweet music.

New Principal.

Rev. T. P. Frost, of the great First M. E. Church, Baltimore, writes: "I congratulate the Y. M. S. on securing Dr. Smith. He was my tutor in mathematics one year at Wesleyan. He is first class" (Italics his). Rev. Dr. Dunton, principal of the Troy Conference Academy at Pointe-au-Lait, in a letter on another subject, offered his congratulations, and declared that "any Seminary was very fortunate to secure Dr. Smith as principal."

W. H. M. S.

The Springfield District meeting of the Woman's Home Missionary Society was held at Unionville, June 6 and 7. The extreme heat and the copious rains of Tuesday withheld many from attendance, and doubtless but for that more auxiliaries would have been represented. Many regrets were expressed at the absence of the secretary, who was unavoidably detained at home. The Conference president, Mrs. E. A. Barrett, of Bradford, presided at the meetings. The program consisted of essays and papers upon the various topics connected with home mission work. In the evening an excellent address was given by Mrs. N. C. Alger, of Bourne, Mass., on the subject of "City Missions."

Savannah, Ga.

Dr. E. C. Elmer, a missionary from Savannah, Ga., gave an exceedingly interesting sketch of her life and personal experiences at Haven Home, and also a history of the work being done there.

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